



**The
Occult
Review**

**Vol. 63
1938**



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THE

OCCULT REVIEW

(INCORPORATING THE "LONDON" ^{ios. net.}

BRUNTON'S LATEST BOOK

About the Overself

WITCHES AND WITCHCRAFT

A new sidelight on the Cult

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The part played by the Dweller in the

THE COSMIC INTERPRETATION OF CHRISTIAN DOGMA

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SOME AVOIDABLE PITFALLS IN PSYCHICAL RESEARCH

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THE PATH OF RETURN

On the way from Bethlehem to Calvary

THE SPIRAL FLUX OF TIME

A layman's Speculations

A NORTHCLIFFE REMINISCENCE

A page of *Occult Review* History

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EDITORIAL

WHEN, some three years ago, Paul Brunton wrote his little book *The Secret Path*, it evoked a responsive chord in the hearts of many who sensed the informing spirit of the work, and gave rise to hopes of further helpful and encouraging productions of a similar character. Like *Oliver Twist*, an appreciative public began to ask for more. As is too frequently the case, no allowance appears to have been made for that elusive factor, inspiration, without which the presence of any degree of authentic spiritual power in creative literary effort is impossible. Those, apparently, who were the most sympathetic in the circle of Brunton's admirers, were the most disappointed when they failed to find in his following books the same animating spirit as characterized his earlier work. Yet although the response from that particular circle may have been somewhat apathetic, the appeal to a different class of reader nevertheless broke fresh ground and has advantage to the author.

orthodox

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The circumstances under which *The Secret Path* was written are recalled by the author in his latest volume *The Quest of the Overself*;* and the reminder should go far towards removing a source of misunderstanding, or shall we say towards removing a misconception which is liable to give birth to unfair criticism. *The Secret Path* was written not so much in response to persistent requests from friends and correspondents as "at the bidding of a force which I could not disobey, and which I heeded more than my own personal preferences. Once, however, embarked upon my task, I deliberately put aside those personal disinclinations which had hitherto held me back, and tried by an act of will to fulfil in a spirit of service the task which had been set me."

Books with Varying Appeal

In view of the reception accorded to the book, it is now clear that Brunton had indeed a service to perform, but the urge to turn out another work on similar lines "to order" as it were, was never present. Indeed, he confesses to an inherent dislike of being regarded in the light of anything resembling a spiritual teacher. "The laurels of successful advocacy of a spiritual message, so far as they include publicity and followers and correspondence and visitors, are equally as distasteful to me as are the thorns of martyrdom. . . . I ask no more of the world than that it leave me to my wandering and scribbling and contemplating."

During the interval of three years between the appearance of *The Secret Path* and the publication of Brunton's present work, books from his pen of varying merit and appeal have seen the light. Yet slowly and persistently, and step by step with the widening of experience and the deepening of insight, the urge to supplement the earlier effort became insistent. "Once again," he declares, "the inner bidding has come to me, to take up the following work and to do it as an act of service, and in the face of such imperious command my own personal will falls powerless. I have therefore obeyed and in the obeying have tried to enter into my task in that spirit of devoted service which was demanded of me. These pages, this gospel of inspired thought and action . . . are a fitting sequel to my earlier writings. . . .

35, "Moreover, the three years which have elapsed since *The Secret Path* was written have been years of wider experience of

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these deeper truths and of considerable expansion in personal realization. My understanding of them is, I hope, now more profound and therefore I feel myself in a better position to handle the subject more comprehensively, more accurately and with a clearer vision of the true relation of these truths to our practical everyday existence."

Let it be quite clear, again, that Paul Brunton makes no exaggerated claims for the teaching of the East as compared with that of the West; nor is he any less emphatic in his repudiation of the doubtful honour of being regarded in the light of a teacher or prophet. All he says is that if conscientiously followed, the modified and adapted yoga practices of which he writes will result in a measure of internal peace and satisfaction: they are not intended to solve the mystery of the universe! This, he says, "is beyond the reach of the ordinary yogi", and is the secret of "a rare few" even in India, the home of ageless wisdom. Still, the degree of spiritual unfoldment attainable under the conditions of stress and turmoil as they exist today in the West must prove of inestimable value to the individual, if only through the maintenance of that inner tranquillity which refuses to be entirely swamped by the outer discord of a world gone mad. As a matter of fact, the feverish unrest of our present age is in no small measure due to the fading out from the consciousness of men of that more or less clear awareness of the spiritual basis of existence. With the decay of outworn dogmas has naturally come a lack of trust in those finer "intimations of immortality" which are now for the most part considered as the mere vague sentiments of the dreamer or poet. Men have yet to learn that religion is not so much a matter of creed or dogma as of vital inner experience—an awareness which the system of (Over)self-unfoldment described in Brunton's new book is designed to quicken.

In general, the plan of this latest work follows the natural line, first, of analysis of the various aspects of the self, and then of the practical application in daily life of the principles which may be deduced from the foregoing analyses.

What is the "Overself"?

The choice by Brunton of the term "Overself" is a matter of felicitation, because no term hitherto in common use has adequately connoted, in language other than that of orthodox

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theology, that essential superconscious element which is the very essence of mankind in its highest aspect. We may talk of the Higher Self, of the Christ within, of the Holy Guardian Angel, of Adonai, or choose from a host of similar terms; but each has its association with religion, theosophy, qabalism, gnosticism, or some other particular cult. Here, at any rate, is a word which is free from such extraneous influence. Says our author, "First of all it might be said that the Oversoul is primarily man's essential being, the all-important residue which is left when he succeeds in banishing the thought of his identification with the physical body or the intellect. . . . The Overself is the creative Force which gives birth to the personal ego, sustains it for a cosmic period, and then draws it back into itself again. . . . Life distilled to the last drop—that is the Overself."

Here is the crux of the definition—the Overself as the quintessence rather than the residue of human consciousness.

Yet we are warned against the erroneous conclusion that there is a separate Overself attached to each individual. There is only one Overself—"not millions of eternal Overselves but millions of perishable individualities". It is as well to conceive at the outset as clearly as possible the ideal of which we are in quest, even though, from the loftiness of its nature, it cannot be truly apprehended. Our author essays the task in the following extract:

"The Overself is eternal. It has never been away from us at any moment. We, however, have been heedless of it. . . .

"We do not 'see' the Overself; we apprehend it. Visions merely disclose its finest garments, its robes of dazzling light. . . .

"We do not behold its beauty; our being dissolves into its breath and we *become* that which poet, painter, sculptor, musician seek but scarcely find.

"The Overself is the supreme reality, but its reality is too subtle, too exquisite, too rare, for expression. It is best savoured in long-drawn silences. It is the ray of God in man, the immeasurable Infinite which pervades his measurable being, the true Spirit behind the human creature . . ."

The symbolical diagram which accompanies Paul Brunton's chapter on the Overself is not reproduced here, as this and the interpretation call for close study and meditation rather than

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cursory reading, and apart from the rest of the book would serve little useful purpose. It is in its atmosphere, its overtone, that the power of Brunton's book lies, rather than in its printed word, necessary as this is to establish *rapport* with the reader. Like all truly mystical works, its message lies hidden beneath the mere surface meaning.

The Voice of Nature

In the quest, then, for this Overself, our author finds his first clue in the finer and aesthetic feelings which characterize music, art, poetry, and so on. Indeed, poetry and mysticism are closely allied, poets generally being mystics at heart. Wordsworth especially is distinguished by this characteristic. Take his well-known lines :

Our birth is but a sleep and a forgetting :
 The soul that rises with us, our life's Star,
 Hath had elsewhere its setting,
 And cometh from afar :
 Not in entire forgetfulness,
 And not in utter nakedness,
 But trailing clouds of glory do we come
 From God, who is our home.

Or the words of Matthew Arnold in his sonnet, *Quiet Work* :

One lesson, Nature, let me learn of thee,
 One lesson which in every wind is blown,
 One lesson of two duties kept at one
 Though the loud world proclaim their enmity—
 Of toil unsevered from tranquillity,
 Of labour that in lasting fruit outgrows
 Far noisier schemes, accomplished in repose,
 Too great for haste, too high for rivalry.
 Yes, while on earth a thousand discords ring,
 Man's senseless uproar mingling with his toil,
 Still do thy quiet ministers move on,
 Their glorious tasks in silence perfecting :
 Still working, blaming still our vain turmoil,
 Labourers that shall not fail when man is gone.

It is a logical step, and an easy one, for all but the most earthly, to "look up from Nature to Nature's God". The voice of Nature whispers its healing message to the stricken heart, and brings

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courage and hope to the weary mind. These finer feelings, born of the peace or beauty of Nature, Brunton maintains, should be fostered and cherished carefully. This love and adoration of Nature springs from the deepest depths of one's being. One should deliberately cultivate these moods, which are "most frequently evoked unconsciously through aesthetic pleasures, through such things as listening to beautiful music, reading inspired poetry, and yielding to impressions made on one's senses and mind by unforgettably grand natural scenes. . . .

"Whenever such a mood of powerful charm, intense awe, or utter peace is experienced it is necessary that one should keep all one's mind upon it and recognize it as an important messenger, and listen to its message; one should ponder long and deeply over this message and seek to trace it to its higher origin; one should try to weave its effects into the fabric of one's own character. Because such moods do not come to us labelled with the name of the country of their mystic origin we are apt to undervalue their worth. . . .

"One may turn to Nature at any time for relief and succour from earthly misery. She is beauty made earth and serenity made stone. When, for instance, one wanders into the silent depths of a forest and penetrates its throbbing silence, alone with its immensity, one should concentrate on the first emotions thus aroused and heighten them to a degree where they pass into something of genuine spiritual value. . . . As one walks upon the leaf-strewn ground, a state of concentration may be induced which will deepen gradually until, if one is fortunate, that eternal serenity of the Overself which underlies all our fitful moods may flash forth and give us an unforgettable experience."

Cultivation of the Heart

We hear much nowadays of the necessity for thought-control, mental mastery, etc.; but of the cultivation of the heart, far too little. Not that mind-training is unnecessary—far otherwise. Our author devotes considerable space to these points, as well as to the control of breath—useful adjuncts for the overcoming of that physical inertia and resistance which make systematic meditation a matter of so much difficulty. Nevertheless, in our view, the true key to the Overself resides in the heart. In a little

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essay, *Green Leaves*, by Mabel Collins, inspired from the same source as *Light on the Path*, the pregnant sentence may be found :

"It is the emotions alone which admit you to the citadel of the soul ; it is through the heart only that you can reach yourself. Those who are without heart are also without soul."

It is in the section of his book dealing with the *Mystery of the Heart* and the *Overself* that Paul Brunton rises to his greatest heights. His new volume has been well worth waiting for. The authentic spiritual message, like a voice from far off, breathes through the whole book, but more especially in the chapters to which reference has just been made. Our author begins with stressing the significance of the fact that a stranger, say of some primitive race, wishing by sign language to indicate himself in contradistinction to others, will point to his own heart. This action, he declares, "is highly significant, as a mute testimony to nature operating through the profoundest instincts of the human creature, associating selfhood with the most important physical organ of the body—the heart." True, ~~con~~ sense of I-ness, the ego-thought, resides in the brain. "This personal ego," he continues, has come into existence as a creature which derives all its power to exist, to understand and even to act, entirely from the impersonal *Overself*, but which unfortunately is nowadays unaware of this divine derivation. It exists in its own belief as a being which lives and moves by its own strength alone, but in this it is self-deceived. Without this secret link with its immortal essence, the *Overself*, it could not continue such existence for a single moment."

But a line of communication exists between head and heart, a link of the ego with its birthplace. A way of return is still open.

"If the ego could be awakened from its exteriorization and induced to turn inwards and backwards, tracing its way to its own original seat, it would necessarily move towards the *Overself*. Once the latter were found, it would merely have to keep in constant communication with that holy source, to sip nectar with the gods and be happy. The true object of all genuine spiritual practices is therefore to persuade the personal mind to turn inwards, away from the material universe, and through such abstraction in meditation or prayer slowly to retrace its steps. . . . This is the spiritual goal set before him by life, by God—and no other really exists !"

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Some special meditational practices are given in detail, so that those who feel drawn to do so may discover the truth for themselves. As an indication of success, "there will be a tender melting feeling in the depths of the heart, a faint breath-like sacred presence that increasingly suffuses one"; or, as the little mystical guide *Light on the Path* puts it, "in the deep silence a mysterious event will occur, which will prove that the way has been found. Call it by what name you will, it is a voice that speaks where there is none to speak—it is a messenger that comes, a messenger without form or substance; or it is the flower of the soul that has opened. It cannot be described by any metaphor."

The Ligature

Furthermore, "the intellect will be caught and held in the heart", a phenomenon well known to Christian mystics, amongst others, and classified by the famous Roman Catholic writer Abbé Poulain under the heading of "the ligature". All vital religion, of course, confesses the same truth. It is only the dogmas that differ, not the spiritual essence. After all, as our author pertinently indicates, the brain is the seat only of reflected consciousness, a reflection derived from the true centre, the heart. Intellectual consciousness is secondary, while heart consciousness is primary—moon and sun. And the superficial reader is warned against assuming that by heart consciousness mere emotion is intended.

Of the final stages in the quest of the Overself with which Paul Brunton deals, little more can be said, except, perhaps, to draw attention to another parallel with the advice given to the seeker in *Light on the Path*. We are there told that the effort of creating oneself a disciple must come from within the aspirant himself. He has "to leap right away from his present standpoint to his next, and at once become an intrinsic part of the divine power as he has been an intrinsic part of the intellectual power of nature. Each man has to accomplish the great leap for himself, and without aid; yet it is something of a staff to lean upon to know that others have taken that leap. It is possible that they have been lost in the abyss. No matter, they have had the courage to enter it. . . . Scarce one passes through without bitter complaint. Your teacher or your predecessor may hold

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your hand in his, and give you the utmost sympathy . . . but when the silence and darkness come you are alone, you lose all knowledge of him."

In describing the first-fruit of success in the quest of the Overself, Paul Brunton writes :

"It is like plunging into an abyss of infinity where the essence of one's existence threatens to pass away beyond recall. This curious condition mingles a momentary but powerful fear of death with a sense of being liberated. The two struggle with each other. . . . Absolute fearlessness, a readiness to die, is now called for. . . . 'Not my will but thine be done' reflects the required attitude. . . . There must not be the slightest reservation. . . . Instead of continuing to seek the Overself by means of intellectual exertions, one stops and lets the Overself seek him !

"All these reiterations of the need for dropping egotism in its subtlest and least apparent form—even that of effort—are necessary because of the crucial importance of this transformation from personality to impersonality. It corresponds to the stage when a pregnant mother arrives at the point of actually yielding the babe from her womb. . . . The great care needed at childbirth is not greater than that which is needed now at the birth of the human being into the Overself. And with this the man is literally 'born again', and attains an unforgettable proof of his own divinity."

The similarity between the two descriptions is so marked that they may almost be regarded as identical. But again, it is characteristic of authentic mystical experience that it should be of a similar character, whether it occurs in the orthodox Church or within the fold of some Eastern religion, or independently of any organized creed.

"Children" take Heaven "by Storm"

Another noteworthy point in connection with the two descriptions given above is the fact that, in the final analysis it is not the disciple at all who "creates himself" ! True, he contributes his own share of the necessary effort, but the rest lies in other hands. It is the old paradox once more—"little children" taking the kingdom of Heaven "by storm".

Since the great spiritual leaders of the race have given teaching

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which later became crystallized into religious dogma, it is only to be expected that spiritual experience should take on a religious tone. This point comes out strongly when Brunton touches on the subject of Grace—"this manifestation of an authority higher than our own which finally starts to extinguish our attachment to the ego". . . . The working of Grace has been made familiar to Christian devotees by the many stories of notable conversions, which, it may be remarked, are by no means confined solely to the West. Grace, Brunton says, is the Power of the Overself, "the gate-keeper at the Shrine". The operations of this power are veiled in mystery, and inevitably we are reminded of the lines by Matthew Arnold :

We cannot kindle when we will
The fire that in the heart resides,
The spirit bloweth and is still,
In mystery the soul abides.

Among the signs which herald the coming of Grace is a disposition to fits of weeping. "Such weeping", our author states, "will not always be visible and external; it may take place silently in the secret chamber of the heart. When the tears, however, do make their appearance, one should not resist, but yield to their poignancy, even to the point of shedding them frequently and copiously so far as external conditions permit. Such tears are valuable allies . . . they dissolve those hard incrustations built up by the ego, which bar the gate to the entry of Grace. By their gentle but powerful aid much is accomplished, sometimes as much as could be achieved by the ordinary self-effort in meditation. . . . He alone who knows how to weep for the Highest, and how to refrain from weeping from wordly disappointment, is fit to know Truth."

Having in view the fact that the first aphorism of *Light on the Path* runs "Before the eyes can see they must be incapable of tears", the student of occultism may feel some misgivings. This is well, for a danger exists of grave misinterpretation of the aphorism in question. Light on this problem has been offered to students in the inspired essay by Mabel Collins entitled *A Cry from Afar*. At the outset, it is declared, with emphasis, "Let no man look for the time when his eyes shall become incapable of tears. . . . No human eyes can be incapable of tears." The little essay proceeds to show how pity and sorrow characterize

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the man in whom the Spirit is stirring. "Tears are as the dew on the dry ground. Man's being would wither in the dryness of the material world if there did not arise from himself that tenderness which is tears, and which dissolves from within the iron bondage of separateness . . . the whole being is softened and suffused with the dew of its own tenderness. All men must be softened and suffused ere they are fitted to enter upon the stage in which they are incapable of tears."

The Grace of "Tears"

That the suffusion of the inner being with such tenderness might unfit a man or woman for the proper discharge of their duties in everyday life is an illusion born, again, of misconception. The tears of which Paul Brunton writes are not the tears of hysteria. The tenderness mentioned in *A Cry from Afar* is not mere softness. Grace does not begin to manifest until the inner life has not only begun to unfold but is on the way to becoming firmly established. Instead of becoming unfit for the struggle of life, the spiritual man, on the contrary, finds a reserve of strength, a fountain of living waters, which enables him to cope with it more adequately even than the most ruthlessly dynamic personality, driven merely by an abundance of animal vitality and magnetism. The inner, spiritual life is not, as is so often erroneously supposed, something divorced from the outer or personal life. It "steps it up" as the transformer steps up electrical voltage. Environment loses its tyranny, and for the first time one begins to experience real freedom.

In the life of dedication to the Overself lies the secret of that inner repose which manifests in the outer world as added power. Such power through repose is more than ever necessary in the feverish and unsettled times in which we live; and the way to gain it is indicated plainly enough in Brunton's new book—by far the best he has so far written—if only the meditational practices there described are conscientiously and regularly followed. Even though the quest may be initiated by motives of reward, all who undertake it will be well repaid.

THE EDITOR.

WITCHES AND WITCHCRAFT

By the Hon. RALPH SHIRLEY

On the subject of the Witches' Sabbath, and the nature of the experiences undergone by the followers of the Cult, much has been written, although a good deal still remains to be done in the way of research. This article from the pen of our esteemed Contributor throws a strong sidelight on the psychic nature of the phenomena of witchcraft, and will doubtless be read with interest by his many admirers.

THREE different views have been taken with regard to the question of witches and witchcraft and the alleged meetings of its votaries at the so-called Witches' Sabbath. The most prevalent view, since what is commonly termed Rationalism obtained the upper hand, is that the whole affair was in the nature of a mare's nest, an illusion which took hold of the popular imagination, more especially during the Middle Ages, and led to panics among the ignorant multitude who ascribed their misfortunes or physical complaints and ailments to diabolic influence, and who sought among the most ill-favoured or most unpopular of the community harmless individuals to whom they ascribed the cause of their ills. To indulge, again, in some form of chemical or scientific research was to render its practitioner at once suspect by his more ignorant neighbours. According to this view the belief in witchcraft was a form of phobia, as we should term it in modern parlance, and a very infectious one at that.

It must, however, be borne in mind that while we associate these panics in especial with the Middle Ages, there is no period of known history in which such beliefs were not prevalent. The Mosaic law condemned witches to death, though the persecution of them seems to have been intermittent.

Later on a succession of Roman Emperors issued edicts against them. So that we are not entitled to consider the phenomenon as in any way peculiar to mediaeval times except perhaps in regard to the special character of its manifestations during this period of history. It follows that the difficulty of looking upon it from a purely rationalistic standpoint is accentuated by the vast accumulation of evidence in support of it, the extraordinary

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character of which Mr. W. E. H. Lecky emphasizes in his *History of the Rise of Rationalism in Europe*, as well as by the universality of its presence under all conditions and at every epoch.

From the second point of view witchcraft has been regarded as a thinly veiled survival of pagan worship on its lower levels. As Mr. Montague Summers observes in his *History of Witchcraft*,

When a human being, a man, occupied the chief position at these meetings and directed the performance of the rites he would sometimes appear in a hideous and grotesque disguise, sometimes without any attempt at concealment. This masquerade generally took the shape of an animal and had its origin in heathendom, whence by an easy transition through the ceremonial of heretics it passed to the sorcerer and the witch.

He quotes the *Liber Penitentialis* of St. Theodore, Archbishop of Canterbury 668-690, as saying :

If anyone at the Kalends of January goes about as a stag or a bull, that is making himself into a wild animal and dressing in the skin of a herd animal and putting on the head of beasts, for those who in such wise transform themselves into the appearance of a wild animal penance for three years [is prescribed] because this is devilish.

It is, I think, quite clear that these orgies took place not infrequently and that the leader in them, the so-called Devil, was a man dressed up in the form of a goat or sometimes of a bull or a cat or other animal. He doubtless corresponded to the Satyr of earlier classical tradition.

Underlying this conception of the Devil as an object of worship is the mythological story of the overthrow of Saturn (Satan) by Jupiter. Saturn, once supreme, still retained his votaries, though their adoration of him was carried on as a form of secret and obscene ritual. These votaries were the survivors of a faith now driven underground but once openly practised and universally sanctioned and approved.

These Satan-worshippers betook themselves to the Sabbath on foot, as a rule, but sometimes on horseback, and if, as was not infrequently the case, they came leaping into the air and indulging in uncouth dances, we must not assume that there was anything of a psychic nature in such antics even if they sang and danced with brooms in their hands as described by Bodin. They were,

in short, masqueraders who met together by appointment for the purpose of indulging in obscene orgies of a diabolic character.

The third view of the Witches' Sabbath is of a totally different nature and interprets the phenomena recorded as experiences of a subconscious character, but perfectly real and actual to those who underwent them. The witches, in short, attended these meetings in their etheric bodies, their physical forms remaining in their beds in a state of trance. A very vivid description of such experiences written in the form of fiction is to be found in the late Mr. J. W. Brodie Innes's novel *The Devil's Mistress*. Isobel Gowdie, the heroine, an actual historical character, is carried to the witches' meeting-places on horseback, but it is made clear that the horse is an illusion of the senses, being in reality a piece of timber or beanstalk or anything else that might be handy and which by the aid of a magical ointment underwent the required transformation. The Somerset witches maintained that they habitually flew through the air by means of a magical oil and magical incantations. So, too, Margaret Johnson (tried in 1633) stated that "if they desired to be at any place, upon a sudden their devil or spirit will upon a rod, dog, or anything else, presently convey them thither".

In his *Malleus Maleficarum* Sprenger cites the case of a woman who surrendered herself voluntarily to the Dominican fathers and confessed that she attended nightly at the Witches' Sabbath. She was thereupon locked in her chamber by officers appointed for the purpose who took care to render her escape impossible and kept guard over her, watching her movements through a secret grille. They reported that after the door was closed she threw herself upon her bed and became perfectly rigid in every limb. Subsequently, they entered the room and, finding her in a state of trance, endeavoured to rouse her by shaking her roughly. This producing no effect, they placed a lighted candle close to her naked foot, which was scorched in the flame, but she still remained in a state of insensibility. Eventually, she recovered consciousness and related in detail the incidents which, as she declared, had taken place at the Sabbath which she had attended, and then complained of a hurt upon her foot.

On the following day the fathers explained to her all that had occurred and that she had never moved from the spot and that the pain arose from the taper which had been applied to her

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flesh as a test. They admonished her with paternal charity, and on her humble expression of contrition for her error and promise to guard against such fantasies in future a suitable penance was prescribed and the woman dismissed.*

Here we have surely, quite unmistakably what Theosophists would term an excursion on the astral plane and what perhaps we may better describe in the phraseology of today as an out-of-the-body-experience. That such experiences formed an important portion of the witch phenomena of an earlier age it seems to me very difficult to deny, in view of what we now know of psychic phenomena generally and of the possibilities of functioning in the etheric form, of which strongly evidential records continue to accumulate.

I would venture to suggest that the least-difficult manner of accounting for the somewhat voluminous evidence which we possess is to accept both the psychic and materialistic phenomena as actually occurring—one as a subconscious experience, and the other as a Satanic rite.

In proof that such subconscious experiences are not unknown today a very curious piece of evidence came under my notice some time ago. One of the readers of that most remarkable work *The Devil's Mistress* wrote to the author, Mr. Brodie Innes, that she had read his book at a gulp and was most deeply impressed by it as she had had a precisely similar and most vivid experience herself.

The Devil [she wrote] was my lover. He came from pine woods near the sea and was a little like Mephistopheles on the stage. I loved him absolutely, but when he said "You will go with me to Hell today" I strove to make the sign of the Cross, but only succeeded in crossing my two forefingers.

Her life in Hell, she declared, was indescribable bliss, but she escaped in the end—and the Devil was left lamenting that he had lost her soul.

Had she, one wonders, been a witch in some earlier incarnation?

Paul Grillard (1537) gives an account of an Italian witch who flew in the air by the aid of magic ointment. Isaac de Queyran (1609) states that witches who lived at a distance from the meeting-place flew home through the air.

* Recorded in Montague Summers's *History of Witchcraft*.

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A French witch (Antide Colas) speaks of being taken out of her bed by the Devil and carried away as if by a cold wind, the Devil seizing her by her head. There are a number of confessions of witches who stated that they were carried through the air on animals of various kinds. One of them (Rolande du Vernier, 1598) said that she went to the Sabbath on a black sheep which carried her away at such a pace that she lost consciousness. From the Swedish records, it would appear that witches were carried over churches, houses, high walls, etc., on a beast which the Devil kept ready for just that purpose. All these illusory experiences unmistakably point to the existence of trance conditions brought about through the employment of the magical unguent with which the witches' bodies were anointed. Sometimes the rod or stick on which they travelled was itself smeared with this mysterious ointment, as in the case of Claire Goessen (1603), a Belgian witch.

The Witches' Sabbath, of course, was a veritable orgy of the blasphemous and the obscene. Those who feel inclined to make a study of the very revolting details are referred to the *History of Witchcraft* by Montague Summers (London: Kegan Paul), and to *The Witch-cult in Western Europe*, by Margaret Alice Murray (Oxford: Clarendon Press). I do not accept the viewpoint of either except in part, but they refer back to original documents (the latter, especially) of exceptional interest from an analysis of which one can of course draw one's own inferences. Margaret Murray's book, as its name implies, is confined to the phenomena of witchcraft in Western Europe and though it is fuller in detail than the former it is nevertheless more limited in its scope.

In these records the Devil, so called, does not invariably appear in male form and it is by no means always a case of meeting at the Witches' Sabbath. Sometimes it is pretty obvious that a casual encounter leads to further intimacy, and in many instances the Devil's understudy appears to be mistaken for His Satanic Majesty. A young man or young woman, as the case may be, deliberately plays the part in order to add a dramatic element to the situation—this in spite of the fact that it was a very dangerous game to play. There is no escape from the conviction that human credulity must be held accountable for many instances of this alleged infernal traffic.

So in the case of William Barton, who was tried in Edinburgh, we read in his confession :

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One day, going from my own house in Kirkliston to the Queen's Ferry, I overtook in Dalmeny Muire, a young gentlewoman, as to appearance beautiful and comely. I drew near to her but she shunned my company and when I insisted she became angry and very nyste. Said I "We are both going one way, be pleased to accept of a convoy." At last after much entreaty she grew better natured and at length came to that familiarity that she suffered me to embrace her and to do that which Christian ears ought not to hear of. At this time I parted with her very joyful.

The next night she appeared to him in the very same place and "after that which should not be named" he became sensible that it was the Devil. Here he renounced his baptism and gave himself up to her service and received the Mark; and she called him her beloved and gave him the new name of John Baptist.

There does not seem here to be anything that could not be paralleled countless times at the present day. Obviously, the "young gentlewoman" was having a game with William Barton, a conclusion at which any jury nowadays would very quickly arrive.

The Witches' (or Devil's) Mark which was given to William Barton by this saucy minx, as I think we may term her, was of course intended to clinch the proof of her identification with the Witches' Satan.

The infliction of this mark was the final rite in the ceremony of admission. Reginald Scot states (1584) that the Devil gives to every novice a mark either with his teeth or with his claws. Sir George MacKenzie, a celebrated Scotch lawyer, describing what did or did not constitute a witch, states :

The Devil's Mark useth to be a great article with us but it is not *per se* found relevant, except it be confest by them that they got that Mark with their own consent, *quo casu* it is equivalent to a "Paction". This Mark is given to them as is alleged by a Nip in any part of the body and it is blue. Delrio calls it Stigma or Character and alleges that it is sometimes like the impression of a hare's foot or the foot of a rat or spider.

Some of the witches were also baptized. Of the Swedish witches it is said that "the Devil caused them to be baptized and made them confirm their baptism with dreadful oaths and imprecations". Mary Osgood, similarly, a New England witch (1692), "went to five miles pond when she was baptized by the Devil who dipped her face in the water and made her *witches'* called early

her former baptism and told her she must be his, soul and body for ever and that she must serve him, which she promised to do".

Isobel Gowdie, the witch of Aulderne, had another sort of baptism. The Devil marked her on the shoulder and sucked out her blood at the mark, and spouted it in his hand and sprinkling it on her head said, "I baptize thee, Janet, in my own name."

Rain-making was one of the powers ascribed to witches in times past. This appears to be associated with the fertility cult, a relic doubtless of the old pagan religions. A curious story of this kind is narrated by Reginald Scot, who quotes it from the *Malleus Maleficarum*, written in 1487, as follows :

A little girl walking abroad with hir father in his land heard him complaine of drought, wishing for raine, etc. Whie, father, (quoth the child) I can make it raine or haile when and where I list. He asked where she learned it. She said of hir mother who forbad hir to tell anie bodie thereof. He asked her how hir mother taught hir. She answered that hir mother committed hir to a maister who would at anie time do anie thing for hir. Whie, then (said he) make it raine but onlie in my field. And so she went to the streame and threw up water in hir maister's name, and made it raine presentlie. And proceeding further with hir father she made it haile in another field at hir father's request. Thereupon he accused his wife and caused hir to be burned ; and then he new christened his child againe.

The transformation of witches into hares, cats, or other animals is a further development of the witch tradition. If the hare is shot or wounded the wound is transferred by repercussion to the witch's body and this provides evidence of the transformation. So, too, the witch at times provides evidence of her presence in her etheric body. If anyone present has psychic powers the witch becomes visible to him and, as in the case of the hare, any wound inflicted on the etheric body of the witch is transferred to her physical form. Joseph Glanvil in his *Saducismus Triumphatus* gives an instance of this which led to the conviction of the witch in question, a certain Jane Brooks, who was suspected of persecuting a boy called Richard Jones by occult means.

On a certain Sunday about noon [so runs the narrative], the Child being in a Room with his father and one Gibson, and in his fit, he on a sudden called out that he saw Jane Brooks on the Wall and pointed to the place where immediately Gibson struck with a knife. Upon which the Child cried out, "Oh, father, coz Gibson hath cut Jane Brooks' hand and we rely." The father and Gibson immediately repaired to the Constable,

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a discreet person, and acquainting him with what had passed, desired him to go with them to Jane Brooks' house, which he did. They found her sitting in her room on a stool with one hand over the other. The Constable asked her how she did? She answered, not well. He asked again why she sat with one hand on the other? She replied she was wont to do so. The Constable desired he might see the hand that was under, which, she being unwilling to shew him, he drew it out and found it bloody according to what the boy had said. Being asked how it came so, she said, 'twas scratched with a great pin.

The boy's persecution continued, according to the narrative, until Jane Brooks and a fellow conspirator of hers were lodged in gaol. After this it ceased. Jane Brooks was condemned and executed at Chard assizes on March 26th, 1658. It does not, however, appear from the account given by Dr. Glanvil why she should have entertained a grudge against the unfortunate youth in question.

Among the phenomena recorded in connection with the present case, that of levitation is cited, the boy Richard Jones attributing it to the intervention of Jane Brooks. On one occasion the boy, being at the house of a certain Richard Isles in Shepton Mallet, went out with Isles's wife into the garden, when she (being within two yards of the boy) saw him rise from the ground before her till he passed into the air over the garden wall and was carried in this manner over thirty yards, when he was taken up as one dead.

When he came to himself he declared that Jane Brooks had taken him by the arm out of Isles's garden and carried him to the spot where he was picked up.

In this instance we learn nothing of the means whereby Jane Brooks acquired her psychic powers, nor does the Devil or his representative figure in the narrative, but such phenomena inevitably recall similar records in the case of notorious witches whose trafficking with the powers of darkness was openly admitted by them at their trials.

In the last case we are evidently touching upon the problem of the exteriorization of the etheric body with which I have dealt fully in my latest book, on *The Mystery of the Human Double*.

I think that it will be fairly obvious that in treating of such a subject as the above we are confronted with occurrences, as I have already indicated, that fall into quite different classes. I would suggest that the majority of the so-called Witches' Sabbaths are relics of the rites appertaining to so-called early

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fertility cults, which have been submerged and superseded by higher and more spiritual religious faiths and observances, but which were still carried on, *sub rosa*, so to speak, and linked up with a species of masquerade by worshippers dressed up in the skins of animals and posing as devotees of rustic divinities of the nature of Silenus, Priapus, or Pan.

A different category of secret worship is connected with the employment of certain herbs and unguents which have for their object the exteriorization of the psychic element in man and its abuse for immoral or malevolent purposes under the guidance or control of masters of the darker side of ceremonial magic. It is indeed within the bounds of possibility that we should be justified in regarding the former type as a materialistic copy or imitation of the latter, but this is a question to which an answer, in the present state of our knowledge of such cults, could hardly be given with any real confidence. It must remain at present as a conjecture only.

All we can say is that the records of witch cults and witch phenomena, plentiful as they are, ~~do not point to one single interpretation, and that anyone who seeks to explain them on the basis of a single hypothesis will inevitably be forced to ignore an important and vital section of the evidence available.~~ The natural desire for simplification may tempt students of the occult in the direction indicated, but the dispassionate critic will be loath to arrive at a conclusion which involves turning a blind eye to records which conflict with some preconceived conception of the probabilities of the question under consideration.

BOOK REVIEW

THE VOICE IN THE WILDERNESS. By Frances J. Beeching. Maastricht and London: A. A. M. Stols, Ltd. Price 8s. 6d.

SHEER Communistic propaganda. According to Mrs. Beecher, Communism will save the world.

Submission to authority is anathema; self-training and self-discipline distinctly wrong. Parental love is an instinct, and instincts belong to the world of error. Ergo, parents are the last people to be entrusted with the care of their own children. Promiscuousness is advocated, and "love for the whole" will apparently ensure all actions being pure and right.

Moral and intellectual anarchy!

R. E. BRUCE.

THE CLUE : UNITY ?

By R. F. PICKARD

Logic, a manifestation of the Laws of Pure Reason, as our Contributor shows, is a Key—perhaps the only Key—to the metaphysical approach to the secret of Life. Beginning with pure Intellect, it passes, however, into direct Cognition of the Unity of all things—the way of the Jnana Yogi.

I

ONE of the difficulties which beset those who wish to discover the real meaning of the universe is that they do not know at what point to begin ; and, while there are many methods of approach open to the metaphysical investigator, I contend that there is only one which commends itself to the severely critical mind.

Now, because we seek accurate answers to our questions by the use of reason, it seems natural that our first consideration should be : Is our method of reasoning the correct one ? The position is as follows : all ratiocination is based on certain primary laws of thought, which we sum up under the name logic. Every scientific argument depends on these laws, the best known of which are : (1) Whatever is, is ; (2) A thing cannot both *be* and *not be* ; (3) A thing must either *be* or *not be*. We have, accordingly, had infinitely wide experience of the validity of logic, having found it a reliable basis on which to reason for purposes of science. For, although scientific "laws" are in many cases merely provisional hypotheses, yet the primary laws of thought, on which all science is built, can themselves be regarded as always holding good, else scientific theories could not have their wide practical application. Consequently, the laws of thought are accepted as axiomatic by everybody ; logic is regarded as the only possible method of reasoning.

We have seen that it is correct to use logic in reasoning about the facts of experience. Now, however, comes the question whether we may apply it as an accurate method of inference in order to learn something about those things which are *outside* experience.

The means of testing whether logic can be justifiably the only

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metaphysics necessitates the use of logic itself. Directly we begin to think, we must use reasoning of some kind, and hitherto our reasoning has been of one kind, namely logic. When we try to see how far logical inference is valid for purposes of metaphysics, we perceive three possible alternatives, theoretically :

(1) There may be no reason for the universe. Everything may exist through chance, and our universe may appear to have order merely because it is an infinitesimal part of the countless possible combinations constituting the whole, some of which might happen to have an appearance of order purely by chance (in view of the endless possibilities).

(2) There may be a reason for the universe, but we may be unable to solve the metaphysical problems correctly, on account of our minds being finite ; in which case there is no use in employing logic to discover the meaning of the universe.

(3) The reasoning of logic may be absolute* (not merely relative) ; in which case it can be used justifiably, as a method of inference, to solve metaphysical problems, provided there are known laws or facts which will serve as the basis for deductions.

Now, as far as our minds can perceive, the first of the three theoretical alternatives above mentioned is the least likely to be correct. There is no good argument favouring the suggestion that chance is responsible for our existence. If chance prevailed we should not expect unity everywhere in the universe. Is it chance that phenomena conform with such consistency and regularity to the scientific laws which have been formulated in regard to them? When we examine the theory that in a vast universe due to chance a small fraction might have order just because there are countless possible combinations, we still cannot conceive why, if this be so, we are not in continual collision with other parts. Neither should we expect, in a world of chance, that degree of coherence and stability which there undoubtedly is. In short, the signs of a universal unity preclude the possibility of chance.

And so we may rule out of court the theory that chance is responsible for the universe ; for when we examine various phenomena we find that they all conform to certain relations. And because these relations have been regularly maintained we are fully entitled to believe that Law governs the universe.

the wh. "The theory [of Relativity] discovered certain things that are fixed—really Moral. And its demonstration that certain things are absolute is just as valuable, as much a part of the theory, as its demonstration that certain things are I. W. N. Sullivan, in *Science . A New Outline.*)

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Having seen that the universe has a meaning, we must now consider whether logical reasoning is absolute, and consequently suitable for use in metaphysics, or whether it is only relative to our mental structure, in which case it will be unsuitable.

In order to show why logical deductions are permissible in attempting to solve metaphysical problems, I must draw attention to the fact that the laws of *thought* are the same as the laws of *existence*. Events happen in accordance with logical prediction, and reality follows reason. As Bertrand Russell well remarks, "What is important is not the fact that we think in accordance with these laws, but the fact that things behave in accordance with them." I think we may therefore conclude that logic is not merely a man-made instrument of reasoning but a series of laws according to which the universe functions. Logic goes to the very root of the universe.

To imagine that logic is an invention of man's to help him in his reasoning is to put the cart before the horse ; for logic is in reality the universal principle which man has *discovered*. The very fact that we can predict accurately the time when various stars will appear in the sky proves that our *reasoning* is in agreement with Nature's *acts*, and that logical reasoning is nothing else but the correct interpretation of Nature. Because logical reasoning is best exemplified in mathematics, we may regard the foregoing statements as corroborated, to a certain extent, by the findings of science : Sir James Jeans observes, "Our efforts to interpret Nature in terms of the concepts of pure mathematics have, so far, proved brilliantly successful."

It may be objected that there are things in the universe which are illogical ; that lunatics, for instance, do not reason logically. The answer to this is that their reasoning is perfectly consistent with the disordered mechanism of their brain, and that their actions are the logical outcome of their condition. And it is the same with animals. Both lunatics and animals, while being instinctively or subconsciously logical in their acts, each within a limited sphere, only appear illogical in that they have not related their actions properly to a wider scheme of things ; theirs is a logic relative to their condition. Yet, in spite of these *local* interpretations, there is running through the whole range of phenomena the one single thread of logic. And, though various phenomena which are the manifestations of the one only

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relative one to another, yet logic itself is absolute, as it is not dependent on anything else, it operates everywhere and at all times, and is what gives complete unity. Thus we see a multitude of events, each logical within its own limits, being wonderfully interrelated in a higher scheme of things, which is, taken in its entirety (sō far as we know), perfectly consistent and wholly logical.

It being the case, then, that all Nature functions in a way which we can describe as logical, there is no reason for supposing she will alter her course in the future ; and we may therefore infer that the whole universe is built upon the same plan. This unity of structure may be accepted as a fact, for it is a completely rational hypothesis, and the probabilities in its favour are enormous. Indeed, it is the most comprehensive piece of knowledge concerning the universe that we possess.

II

In the preceding section I concluded that we might justifiably use logic as a method of reasoning in metaphysics, provided we could find reliable premises with which to begin. Now, the most important feature of the universe, for a metaphysician, is its *unity*, the fact that an endless variety of things are bound into a consistent whole. Because there is no fear of this Law of Unity being modified (as it is the most *universal* law of all, on which all other laws depend) it will serve as a solid foundation for accurate deductions. Chance means the opposite of unity, and so we may express the Law of Unity thus : *There is no fortuitous or chance existence.* From this clue we will follow a path of reasoning.

The fact that there is complete unity implies that there is one Power, and only one, which prevents chance from existing ; for were there two or more Powers the resulting state of things would necessarily be chaotic, and it would be pure chance what occurred. There is one determining Factor, something which ensures universal unity. And so, whatever the Power may be, *that* is one of Its functions.

When we came to the conclusion that there is no fortuitous existence, we did so by a method of reasoning, namely logic ; and that reasoning is valid, this implies that there is a Power which causes things to exist in accordance with logical necessity ;

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else "there is no fortuitous existence" would not be a fact but merely a statement. Unless what is logically necessary is also a *fact*, there is no use in logic, no use in our reasoning at all ; but all science is based on logic, and consequently logical necessities are *facts* ; and that is why a scientist can predict future events, such as the time of appearance of various celestial bodies. For, as we have seen, logic is not merely a man-made method of inference, it is a universal principle which man has discovered.

Because the whole universe is based on logical necessity—because it is the manifestation of things logically necessary in terms of existence—then, in order to find the meaning of the universe, we must find what is the essence of logic itself.

Logic, we know, consists of certain primary laws which are the foundation not only of all thinking and science but also of all *existence* ; for (to quote Bertrand Russell again) "things behave in accordance with them". But these laws have a common characteristic, which is seen in our definition of the Power, namely that It prevents chance and compels unity. For this would make it prevent any transgression of the Laws of Thought (which are also the Laws of Being). The Power is the generator of these laws ; It is the essence of unity, reason or logic. In other words, in order to learn what is the essence of reason, we must find out what is the alternative to, and antithesis of, chance. It is a Power one of whose functions is to compel unity. It is the translator into existence of the logically necessary. The universe is therefore the manifestation of unity, of reason, of logical necessity. It would be pure chance what occurred, were there not some Power to ensure that things should not exist fortuitously ; but all experience proves that there cannot be chance ; consequently there is a Power, one of Whose functions is to prevent chance from existing.

Here let us clear up one point in connection with the word "reason". The sentences "He has lost his reason" and "Give me your reason for doing that" show that this word is used to express different meanings ; and that is the inevitable trend of language. What is important is that this inaccuracy of thought has blinded us to the fact that there is a Power permeating everything, Which is not any particular individual reason, but simply an all-pervades Absolute Reason, of which the universe is the manifestations. *That*, apparently, is the force governing all phenomena. The only

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What we now have to find out is this : Of what nature must the Power be in order that it may be *so constituted as to prevent all possibility of chance* ? Hitherto we have deduced merely that the Power is that Factor which makes it impossible for anything to exist through chance ; that is one of Its functions, as It is the essence of unity. But we did not deduce *how* It is to do so. And the problem is not solved by arguing that It might surmount this difficulty by existing everywhere. For if a thing were existing through chance and not through law, it could exist quite independently of whether there were space or time or anything else for it to exist in.

Now, the only logical way whereby the Power can prevent any chance world from existing is *by controlling every possible form of existence*. Anything that was not thus controlled would exist or non-exist fortuitously. Let us see what this implies.

Let us call the Power x . Then x can never create a universe *outside* Itself ; for if It did so x would be only a *part* of the whole (the whole would be x plus the universe). If It were a part, It could not control the whole, and consequently could not eliminate chance. Therefore any universe of which x is the cause must be a part of x , must be *in* x , not outside It. In other words, the whole universe is a part of the Power, which is therefore manifested as an infinite variety of forms of existence ; and these, being parts of It, cannot exist through chance, for that very reason. That is the only logical way whereby chance could have been prevented, and it explains why the universe contains infinite variety.

These infinitely varied forms, being parts of a whole (the Power), must have something to unify them, else they would be disconnected existences without any relationship one to another. To find this unifying factor, let us consider what we mean by the word "existence".

Of recent years there has been a tendency for scientists to abandon the Dualistic conception of mind and matter, and to believe in what amounts to Idealism. In this connection I will quote one or two extracts from General Smuts' Presidential Address to the British Association : "The stuff of the world is thus envisaged as events instead of material things" ; "science, which can with empirical brute facts, seems to be heading for the reign of reason" ; "if matter is essentially immaterial structure organization, it cannot fundamentally be so different from

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organism or life . . . nor from mind". And Sir James Jeans says, in *The Mysterious Universe*, "This concept of the universe as a world of pure thought throws a new light on many of the situations"; "the universe begins to look more like a great thought than like a great machine"; "the old dualism . . . seems likely to disappear . . . through substantial matter resolving itself into a creation and manifestation of mind"; while, in a recent summary of the present-day scientific position, he observes that "the law and order which we find in the universe are most easily explained in the language of idealism", and that, at the farthest point science has reached, "much, and possibly all, that was not mental has disappeared, and nothing new has come in that is not mental". If all is mind, one can understand how various forms of existence could be interrelated as parts of a great Unity, a Supreme Mind; whereas no one can explain, on the Dualistic view, why or how consciousness (awareness) should emerge from the motion of particles or waves: Dualism has not shown any junction between "mind" and "matter", "life" and "non-life".

We can now see what is the unifying factor which connects the infinitely varied forms of existence into a consistent whole. Each of them is a mental form, and there is one great universal Consciousness in which all the other mental forms exist in a certain relationship and orderly arrangement. Because, as I have implied, time and space are themselves mental forms, it is perfectly consistent to regard the entire universe in time and space as a single form of consciousness containing every possible variety of form. In other words, because the Power is manifested as every possible form of existence, and all existence is of a mental nature (i.e., it consists of different degrees of awareness), the Power is a Being Who is conscious of everything. And so the reason why logic may be applied to the solution of metaphysical problems is because our minds are parts of an infinite Mind Which is Itself logical.

III

To sum up the conclusions reached in the preceding pages. Because logic is not merely a man-made instrument of reasoning, but a principle which underlies everything and thereby gives unity to the universe, this implies a Power, one of Whose functions is to compel unity and prevent chance from existing. The only

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logical way whereby the Power can be *so constituted as to compel unity and prevent chance* is by having *control* over everything that could possibly exist in a chance world. In order that the Power may have control over all the various things which It is to prevent from existing fortuitously they must be *parts of It*. Reasons were put forward why it is probable that *all existence is of a mental nature* (thought and feeling); and so, if we accept that theory, the Power is manifested as *an infinite variety of mental forms*. These would not be connected, nor would they have anything to relate them, unless there were *one form of consciousness containing all the others*. Therefore the Power is an infinitely complex and comprehensive Consciousness containing all forms; in other words It is a Being Who is omni-conscious.

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THE MEASURE OF LIFE. By Raymond Harrison. London : Stanley Nott, Ltd. Price 10s. 6d.

IN his preface the author remarks that if civilization is to survive, we must be on the threshold of a new age, where co-operation will be universal. He believes the pursuit of astrology to be one of the conditions of that state.

Astrological maps are given to several prominent people, showing the influence of various planets on their lives and characters.

The writer points out that diseases "*may be cured by plants ruled by a planet of an opposite nature to that which causes the ailment, or those ruled by the planet itself*", which, to the uninitiated, sounds rather contradictory.

A strong and well-balanced astrological map must exist if success in life is to be expected, it appears, though certain strong urges in one direction are sometimes noticeable in horoscopes of genius. Mr. Harrison's explanations of the various life-charts are so highly technical as to suggest that the book is intended primarily for the advanced student.

The various illustrations (plates), are delightful, and Mr. Harrison has been lucky in acquiring rights of reproduction for such photos, for instance, as that of a Mithraic sanctuary in Asia Minor, with the signs of the Zodiac painted round the flat surface of the inner arch, besides many others of almost equal interest.

R. E. BRUCE.

OCCULTISM AND INITIATION: THE GREAT WORK

By PHILIP K. ESCHBACH

In dealing with the subject of the Great Work in Occultism, our Contributor, adopting the Qabalistic terminology in his sketch of the Initiatory Grades, throws a strong light on the mysterious "Dweller on the Threshold".

IN the first, the preceding, article on this subject, an attempt was made to distinguish between *Occultism*, in general, and *Initiation*. Further to this, the question may well be asked, "What is Initiation?" Is it a temporary or permanent state or condition, event or phenomenon which can be described in terms apprehensible by the ordinary intellect? That question shall now be answered, in so far as possible.

Initiation, in its highest phases, involves the attainment of the most sublime and loftiest goal that it is possible to reach, which is nothing less than Union with God. It is the *Unio Mystica*, Mystical Union, or identification with the Supreme Being, described by the Hindus as Nirvana. It is otherwise described as the attainment of Cosmic consciousness or the merging of the Individual Consciousness in the Universal. It is also called the Great Work by the mediaeval alchemists and their modern successors. These definitions are, of course, general and do not explain the actual event; nor do they mention the various definite stages on this Path, of which there are several.

As just stated, there are many degrees of Initiation and mystical experience but there are three outstanding 'events' in the career of each and every Candidate, from Probationer to the Ultimate Attainment. These three chief stages may be further divided into twelve Grades, ten of which are referable to the Sephiroth of the Qabalistic Tree of Life; of the other two, one is below and the other above the Tree, so to speak. These also correspond to the Occult Planetary Spheres, after a certain manner, and there are yet further correspondences. The use of the OTz ChiIM, or Tree of Life, in this connection affords a

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convenient method of dividing, classifying and remembering these stages. We shall not stop here to explain this part of the Qabalah, which would require a separate article to itself. Meanwhile, it is to be understood that this classification is not arbitrary or essential and those not familiar with it will still be able to follow the explanation of the Initiatory stages intelligently.

First, then, we have the Probationer standing at the foot of the Tree ready to start the ascent; thus begins the stage of study and development of the ratiocinative faculty, etc. During this general period, he enters first the Sephira of Malkuth, followed by Yesod, Hod and Netzach.

Now, having passed through the first five preparatory Grades in which he is thoroughly trained along the proper lines, the candidate enters the Sephira or Sphere of Tiphareth wherein he experiences the first great initiation. This involves this actual conscious entry into the Spiritual World when that faculty technically known as "initiated imagination" is developed. He may then be called a full *Minor Adept*. Recognition of and partial union with the Higher Self, Higher Manas, The Comforter or Holy Spirit of Truth, the Holy Ghost, now takes place. The accomplishment of the *first half* of the regimen of the Great Work corresponds to the attainment of this Grade. It is the *Solvé* and first great stage in the Alchemical process, to be followed by the second half or *Coagula*. The Lords of Karma now withdraw to a certain extent and the Will is freed to a degree hitherto unknown.

This is the most crucial stage in the career of the Initiate, involving the terrible ordeal of meeting the first "dweller on the threshold" face to face and in which the titanic task of the *beatification* is undertaken. The mythical three-headed dog Cerberus stands guard over this Threshold. His heads consist of the three *Principles* (Thoughts, Feelings, and Volitions) which have to be so trained and balanced, in the preceding stages, that they are capable of functioning to a certain extent independently of each other, under the control of the "Higher Self". No Candidate can be permitted to pass the Threshold until and unless the Principles have been so trained.

The Dweller is an actual Spiritual Being who, however, is self-created. He is the counterpart of one's own soul seen in all its nakedness and appears objectively, as it were, to the awakened

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spiritual faculties. With this vision, the candidate perceives the actual truth about himself as well as about many other things—he is stripped of all illusions and sees himself as he really is. No longer is it possible for him to gloss over his own short-comings, making excuses for himself and justifying his mistakes. This is the most soul-shaking experience that can be undergone, and such an ordeal can only be passed successfully by him who has been carefully prepared for it. The Candidate must have a passionate devotion to Truth, for itself, in a personal way, and must have been so fortified by previous development that he is able to bear the naked truth about himself and all his cherished illusions. Needless to say, this is a tremendously difficult thing to do, and the very people who are continually clamouring for the “truth” are frequently the ones who are farthest from it and who are among the first to run away when confronted with it. The truth, especially about ourselves, is often different from what we fondly imagine and hope and is usually extremely distasteful, to say the least ; even the grand and sublime Truths of Nature are too much for the unprepared person to behold without losing his equilibrium. We shall have to amplify our statements on this subject in the proper place ; meanwhile, we must proceed with the description of Initiation which is the subject-matter of this essay.

Now, at this stage, the Initiate is by no means necessarily a “Saint”. There is a great deal of confusion in the minds of many Occult students and uninitiated teachers on this score. The moral aspects of Initiatory training are not identical with the smug “morality” of the bourgeois ; thus, asceticism in any form and restriction for its own sake are usually bad. It is not to be denied that the candidate is expected to practice what are commonly considered the prime virtues, because the way to God is a good way and because moral laws have just as much power in the Spiritual World as physical laws have in the material world. But “virtue” and “morality” are terms which have to be carefully defined before they can be used with the precision that is characteristic of all genuine Initiatory training. Thus, in the stages preceding the meeting with the Dweller, the Candidate is instructed along moral and ethical lines, and is expected to make certain progress in self-control, etc. However, it is only *after* Initiation that the student is able to see himself as he really is ; then, as before-mentioned, he begins in earnest the Task of the beatification of his own soul, as represented by the form of the Dweller. To accom-

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plish this Task beforehand is practically impossible and indeed would be putting the cart before the horse. This whole question is linked up with the controversial subjects of "Free Will", the "True (or higher) and the False (or lower) Will", etc., and need to be dealt with separately.

The misunderstanding of this situation, especially in the minds of many Theosophists and some other students, has undoubtedly kept many likely candidates for Initiation away from the Portal. The impression is current that one has to become an ascetic and a saint *first* in order to undertake Initiatory training; this idea is entirely erroneous, as will be further explained at a later date.

To return, then, to our description of Initiatory stages. The Initiate next enters the Sphere of Geburah, where is developed that faculty known to Occult Science as "Initiated Inspiration" which enables the Initiate to read the Secret Script of the Spiritual World. This incarnates the consciousness of the Life-Spirit or *Buddhi*, following that of the Spirit-self or *Manas* in the preceding Grade. Much of *practical* Occultism is acquired, as a *Major Adept*, at this stage.

The next step takes the Initiate into the Sephira of Chesed. Here the faculty of "Initiated Intuition" is brought to perfection and the consciousness of the Spirit-man or *Atma* is attained accompanied by the ability to work with the Philosopher's Stone. The Initiate who has gone thus far may be called an *Exempt Adept*. Such a one has arrived at yet another Threshold which constitutes an exceedingly crucial point in his career—he is on the brink of the second great stage of Initiation, on the edge of the Abyss. He is now confronted by the *Second Dweller* on the Threshold, who is none other than the Christ force or Second Person of the Christian Trinity with Whom he must either unite or else be cast away into the Abyss and for ever lose his right to Salvation as an individual, perfected Man. Here is where the Path really divides. Much of the talk about "Black Brothers and Black Magicians" is nonsense. No one is entitled to the rank of "Black Brother" unless he is already an exalted Adept (which are few and far between), and, incidentally, if there were no Black Brothers there could be no White Ones either! One is not definitely in this category until one has actually taken the "Left-Hand Path", instead of the "Right-Hand Path".

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when confronted by the second Dweller, at the stage now under consideration.

At this point it should be noted that the three perceptive faculties, or rather states of perception, pertaining to the three Grades of Initiation attained after the Threshold has been crossed are not necessarily developed consecutively but may make their appearance coincidentally; this is especially true of the first two—Initiated Imagination and Initiated Inspiration. The same thing is true with regard to other events in a career of Initiation. It is convenient to have a definite classification of Grades, Degrees or stages, such as that herein given, but it is to be understood that the actual course of any given Initiation is not as cut and dried as indicated, except for the main crucial events. Thus, for instance, one may be a Major Adept in certain respects without having crossed the Threshold at all.

The main Task of the Exempt Adept is to get rid of the lower Ego or "Personality" completely. To this end, he has to divest himself of all desires so that he has no more preference for one thing than for another. In him, all is balanced perfectly so that, if he thinks, feels or acts in one direction, there is an immediate swing in the opposite direction, thus maintaining perfect equilibrium in his Magical Being. In order fully to liberate his Will, he has to free himself completely of *habit*, becoming a law unto himself. At this point, also, the three Principles become entirely independent of each other and function under the full control of the Higher Self. The Lords of Destiny now withdraw wholly, leaving the Adept in full charge of his own course. All this follows on the state of perfect balance mentioned above. As a part of the Task of this Grade, the Exempt Adept must found a School or system of philosophy of his own under the aegis of his Masters or Superiors.

Having now earned the undisputed right and ability to inhabit and function on all lower planes of the Spiritual World, and being thoroughly conversant with their inhabitants, characteristics, etc., he has to choose between the allurements of a selfish enjoyment of existence on these planes and of the knowledge, power and bliss that are his and which will confer every pleasure that tempts his vanity, and the alternative of placing his knowledge and power unselfishly at the disposal of humanity. This latter course involves the necessity of further incarnations in

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physical bodies. If he follows the first course, he remains in the *Abyss* and becomes, a Black Brother, a parasite on the Universe and an enemy of his race who, although possessed of great knowledge and power and disposing of enormous resources, is yet doomed to eventual extinction.

If, on the other hand, he chooses the Right-Hand Path, he casts aside the lower Ego completely, sacrificing all that he is and all that he has, passes through the Abyss and unites with the Second Guardian. The Chymical Marriage is consummated, the *Virgin Sophia* (Soul) becomes the Mother of God (Spirit), Kosmic Consciousness dawns and he attains the Grade of *Master of the Temple*. This is the Mystical Death and Rebirth or Resurrection in which all Initiates take part who pass the Ordeals successfully. It is thus, at this point, that the *Adept* becomes a *Master*. (Mme H. P. Blavatsky attained this Grade on some planes but not on all.) The Sephirotic position of the M. T. is in Binah. Here begins definite understanding of the relationship between the *Microcosm* and *Macrocosm* (Man and the Universe).

The next step carries the Initiate into Chokmah and he becomes a Magus. Finally, he recovers his Crown in Kether (the first and highest Sephira or Sphere on the Tree of Life) and becomes an *Ipsissimus*. Following this lofty Attainment, the twelfth stage is reached in which the Initiate is fully united with the Universal Consciousness and attains Beatitude.

Any detailed description of these higher stages is practically useless—if not, in fact, impossible—in the terms of ordinary language.

THE COSMIC INTERPRETATION OF CHRISTIAN DOGMA

By K. CONDER

The employment by the Mystics of outworn Theological Terms constitutes a distinct handicap for those who realize the universality of Spiritual Truth. Mystical experience, however, passes beyond the confines of any one system of Theology, and our Contributor, in the present short but able Article, indicates how this handicap may be overcome.

THERE is considerable evidence that, among the many who today are seeking a way of return to a spiritual background to life, a large number are both attracted to and repulsed by the mystical writers of the past: Eckhart, Ruysbroek, Juliana of Norwich, Boëhme, Molinos, Guyon, and others of the same calibre. The attraction comes from their convincing certainty of the mystical experience; the repulsion is from their literal interpretation of certain Christian theological terms that are no longer acceptable to scientifically trained minds, nor to those who believe that spiritual truth is universal and cannot be comprehended within the dogma and terminology of any one religion.

A rapidly increasing consensus of opinion focuses on the belief that such dogma and terminology, if susceptible of any true interpretation at all, must refer to cosmic principles and to experiences inherent in mankind as a whole.

The following passage is chosen as typical of the case in point, and the succeeding notes may serve as a key to the possibilities of such universal interpretation as has been suggested.

Even in the uttermost soaring of her contemplation, the soul must not lose her thought of the Passion of Jesus Christ. For as Christ is the Way, the Truth and the Life, and as no soul can reach the Presence of God or attain to union with God unless she has first been washed in the Blood of Christ and been clothed with the treasures of His Passion, so the memory of that Passion can never pass away, but will become part of the contemplation itself. (Michel de Molinos, *The Spiritual Guide*, Ed. Methuen. Intro., (page, 32.)

All the great religions and religious philosophies posit a Primal Cause, a Spiritual Origin to the universe, which in the English

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language is called GOD. This God is Pure Being, the fundamental Essence of all creation, the Unity through all the diversity of forms.

At the first stage of creation—in itself an act of Self-projection—God manifests three primary Attributes :

Will

Love-Wisdom

Activity.

This trinity has been discovered by the mystics of all the great religions right down through the ages in their highest moments of contemplation and intuition, and is to be found in every theology. It may therefore be accepted as a premise, to the conscious realization of which all men may aspire.

According to the tendency of mankind to personalize spiritual principles, we find religious dogma clothing these Attributes in anthropomorphic forms ; e.g. in Hinduism as :

Brahma — the Creator

Vishnu — the Preserver

Shiva — the Destroyer of forms for the liberation of Life.

and in Christianity as :

Father

Son

Holy Spirit.

In all religions, too, it has been recognized that the eternal and necessary concomitant of Love-Wisdom is sacrifice. All the stories of all personalizations of the Second Attribute : Vishvakarma, Krishna, Osiris, Orpheus, Mithras, Christ, etc., etc., depict the culminating point of the earthly life of the "god" as being crucifixion or its equivalent ; in other words, the voluntary immolation of the lower self, with all its personal separative desires, in order that the spiritual Self may be liberated and may manifest freely.

The "Passion of Christ", therefore, is a cosmic experience. Passion, Sacrifice, is the voluntary suffering of Love-Wisdom ; and the purpose of suffering is ever to burn out the "dross" accumulated by the individuality during its experiences on this earth. Suffering may be invited and accepted voluntarily by those who have reached a certain stage of evolution—that is of Love-Wisdom, of "Christ-hood"—for the very purpose of transmuting in their own persons some part of the "sin of the world"—the materialization of spirit.

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The "Blood of Christ", again, is a cosmic glyph. Blood is the life principle of the physical body, and the "Blood of Christ" is the Life Principle of the manifested Godhead; in other words the Holy Spirit of which the symbol is fire (as also it is of Shiva): that which effects the burning out of the dross. It is another universal religious concept that the Second Attribute is only to be realized through the activity of the Third; and that the First Attribute is only achieved through the fulfilment of the Second. So it is only by the awakening to conscious activity of the innate Spiritual Essence in the soul that man can reach the "Presence of God", that is, the fulfilment of Love and Unification of Will.

Even the much-disputed doctrine of vicarious atonement finds its true interpretation here, for in so far as humanity is one in essence—all being cells in the Body Corporate—the achievement of any one affects the whole. So the sacrifice by one man of his separated life to the life of "God", to the Divine Will, Love-Wisdom and Service, does actually raise the whole of humanity. ("I, if I be lifted up, will draw all men unto me"; i.e. to a higher spiritual level.)

Therefore, to paraphrase the quotation given above, "Christ is the Way, the Truth and the Life", for Love-Wisdom is the Way of Understanding and right relationships; the Truth behind all right knowledge; the Life, the creative force behind all right action.

We cannot attain to consciousness of the Presence of God and to union with God until the Life Principle of our real Being flows through us, until the "soul . . . has been washed with the Blood of Christ". And "no soul can attain to union with God" except by the voluntary acceptance of suffering as the means to purification and the full expression of Love, until "she has been clothed with the treasures of His Passion".

"The memory of that Passion can never pass away."

It has been well said that "the only true memory is quality: that which we have become out of that which we have endured". And the quality of our spiritual life, when purified by suffering, willingly accepted and steadfastly endured, will not only colour our moments of "soaring contemplation" but every detail of life; and moreover will contribute to the spiritualization of the quality of the whole of creation and "become a part of the contemplation (the One Spiritual Consciousness) itself".

SOME AVOIDABLE PITFALLS IN PSYCHICAL RESEARCH

By ALTA PIPER

In Psychical Research, the qualifications, both of the Medium and of the Investigator, which may affect the results for good or ill, should be clearly appreciated and allowed for, if blank scepticism on the one hand and over-credulity on the other are to be avoided, and a balance of judgment achieved.

THE well-read man or woman of today who is not interested in some phase of psychical research is the exception, though it is only natural that this interest should manifest itself in different degrees according to the temperament and training of the individual.

There is one point, however, on which all are agreed. Without personal experience, no matter how extensive one's course of reading or study may be, it is impossible to touch more than the outermost fringe of this subject.

Unfortunately it is in just this matter of acquiring the desired personal experience that, to the novice at least, lies a potential danger. For in order to attain this experience it is, perforce, necessary to seek the services of a medium, and it is easily apparent that many who claim to possess this power are mere pretenders. Sometimes it is a case, regrettably, of deliberate dishonesty on the part of the medium, but oftener it is an honest, but ignorant, self-deception. Especially is this latter true of that phase of mediumship known as automatic writing which has now become relatively common.

That this should be so, however, is hardly to be wondered at when we remember that the "automatic" scripts may be genuinely produced without conscious knowledge, or volition, on the part of the automatist—a fact which may easily tend to strengthen the readiness, occasionally eagerness, which the writers of these scripts not infrequently evince in attributing to them psychic origin.

It is against such a too readily accepted assumption that both the automatist and the investigator must be constantly and assiduously on guard; more particularly if the writings, upon

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careful and critical analysis, are found to display little else than the reflection of the philosophical, religious, or merely material convictions, or musings, of the automatist himself.

It is true that one of the most moot questions of the day in the study of mental phenomena is to what extent the personality, education, training, and environment of a medium influences the phenomena produced. This question as to what extent the medium's own equipment influences the phenomena is both intriguing and important, requiring the interpretation of one trained in psychical research, and, to my observation, is closely analagous to the simile of the window glass.

Light passing through a clean window-pane is obviously stronger and clearer than that which filters through a pane that is dimmed by dirt, although a certain amount of light still passes through the obstructed or cloudy glass. In other words, to a varying extent the medium modifies, or affects, the conveyed message. And this is true not only of the window-pane but of other physical mediums of conduction as well. Why, then, may it not be equally true of psychical mediums?

In this connection we so often hear the question asked : Why, if communication is possible, has not something really worth while—something, for instance, in the nature of an invention—been given in this way to an interested and waiting world?

In view of the equipment and temperament of the mediums who thus far have produced veridical mental phenomena, this question, whenever I hear it asked, brings to my mind the picture, let us say, of a savant who, finding himself confronted with the necessity of telegraphing a speech in Russian, can only procure for his purpose an English-speaking telegraphist, to whom he is obliged to telephone the text. There is also the added difference, however, that in our hypothetical illustration the difficulties are well known and appreciated, whereas in the other instance they can only be surmised, and at best imperfectly.

Returning for a moment to the consideration of the question of self-deception or unconscious delusion on the part of the medium we find this to be a serious problem requiring careful, patient, considerate, and possibly helpful handling; but an even more serious situation which not infrequently confronts us is that of deliberate and intentional dishonesty. This possibility

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must be borne in mind at the beginning and, indeed, throughout the course of any scientific and competent investigation.

Although to be most regretted, it is nevertheless understandable that mediums accepting payment for their services (and certainly, like preachers, the labourer is worthy of his hire) may conceivably be over-anxious to return value, even though it be fictitious, for their fee and, consequently, if genuine phenomena are not forthcoming, they may be tempted to resort to fraud rather than (as it probably appears to them) disappoint their clients.

This condition of affairs is doubtless further complicated and aggravated by the fact that genuine metapsychical phenomena *cannot* be produced at all times, or under all conditions. As Sir Oliver Lodge has observed : "We cannot legislate for these things, our business is to understand them."

The factors which contribute to this disability are at present not fully understood, but among those that are we need mention here only the two most important, viz. ill-health and over-fatigue of the psychic. Both these have been found by experience to act as active deterrents to the successful production of psychical phenomena either mental or physical ; and the importance of recognizing this and properly protecting the psychic from both conditions cannot be too strongly stressed. For when the deterrent effect of these two conditions is competently remedied the resultant improvement in the psychic's work becomes readily apparent.

It is hardly necessary to point out that the very first requirement at the beginning of an investigation is to establish beyond reasonable doubt the personal integrity of the medium with whom one is working. Wise and unceasing caution on the part of the investigator, as well as a bias towards being over-critical, rather than too credulous of phenomena obtained, are the essential qualifications of a really competent investigator.

It is particularly important in this connection to stress the desirability as well as wisdom of every potential medium's submitting freely and gracefully to competent scientific investigation at the outset of his career, if I may be allowed this term in this connection. It is equally important, moreover, that every would-be experimenter should realize that the part of a psychical investigator is no sinecure, for he must be vigilant, alert, and at

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all times prepared to meet and cope with new and puzzling problems and conditions. Nor will he for a moment forget that it is only by patient perseverance, sometimes in the face of seemingly insurmountable difficulties, that he is able to determine the genuineness, let alone the comprehension or understanding, of the phenomena that he observes.

Up to this point we have considered only one facet of the psychological investigator's task, and that the more obvious one. There is yet another side, however, which is in every way as important, and requires just as much, if not more, care and intelligent handling on the part of the investigator than the one already considered.

This is the sympathetic understanding and consideration due to the psychic with whom the experimenter is carrying on his investigations. This understanding does not involve the slightest laxity in the precise conditions. Indeed, there are specific instances of men highly qualified in other specialties who have been so dumb, bungling, and incompetent when with preconceived antagonism they rushed into rapid mediumistic inquiry, that they carried pick-axe and shovel as tools to disclose the intricate mechanism of a watch.

Genuine mediumship is an intricate and but partly understood phenomenon. It is evident that if this phenomenon is to endure it is essential that it be handled with the greatest care and circumspection, and *never*, either by the investigator or possessor, abused.

These observations are mere matters of experience, and, considering for the moment, it is obvious that this imposition is not peculiar to the psychic medium but applies equally to all known mediums of communication. The seismograph, the radio, the telegraph, to cite but a few of the best known, are all sensitively and delicately constructed mediums of communication and require competent manipulation if their usefulness is not to be impaired. Even that much-abused instrument of modern communication the telephone cannot be banged about regardless of the consequences of impaired usefulness.

So it is with psychic mediums. If the investigators desire the best results it is as essential to exercise the utmost consideration for their instrument as to be vigilant against the possibility of fraud, conscious or otherwise.

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Again, it is neither intelligent nor useful for the layman to dispose of the whole subject as "humbug", or even worse if, perchance, he has been disappointed with the result of his first séance. Such procedure is similar to condemning all radio sets just because the reception on one set has proved faulty.

Psychical research is still in its infancy; but with a real desire on the part of psychic and investigator not to negative or confirm a preconceived bias but to get at the true facts whatever they may be, there is no reason why this "nascent science", as Sir Oliver Lodge has called it, should not attain to the dignity and position of many another subject which, laughed to scorn at the beginning, has with the passing of time become an established miracle of modern conditions.

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PERSONAL EFFICIENCY. By S. D. Ramayandas, D.Sc., LL.B.
London: L. N. Fowler & Co., 7 Imperial Arcade, Ludgate
Circus, E.C.4. Price 3s. 6d.

SWAMI RAMAYANDAS has written an excellent book for the heedless and the thoughtless, if they can be induced to read it, besides giving help to the more serious student. "Will-power", he says, "*is to make up your mind what you want to do, how you are going to do it, then do it. Do not stop to think about difficulties—think about the desired result. . . . One is never too old to train one's mental faculties. The more they are trained the more efficient they become. Use the mind . . . do not let it rust. . . . The more you work according to plan, the more time you will have to spare.*"

All sound advice, which, if rather hackneyed, will still bear repetition.

The Swami goes on to advise the student not to let other people discourage him, and declares that self-confidence and enthusiasm generate a magnetic force that makes other people consider that he is successful, and so to believe in him. This naturally increases both his successfulness and his magnetic power.

Enthusiasm can be induced by envisaging the aim desired in its most agreeable and constructive aspects. So long as this is done, and the thoughts are immediately followed by definite action, enthusiasm remains, but directly the student "*slacks off in thought or action he becomes despondent and . . . his enthusiasm evaporates*". When this occurs, his work becomes "dead", devoid of progress. . . .

Amidst a certain amount of chaff, much wisdom is hidden in Dr. Ramayandas' work, which more careful sub-editing would have cleansed from reiteration and redundancy.

R. E. BRUCE.

THE PATH OF RETURN

By LOUIS BRONKHURST (Author of *The Book of the Seven Seals*)

In her latest work, the well-known writer on the Philosophy of Occultism, Alice Bailey, deals with the Way of Initiation from the Christian point of view, her volume "*From Bethlehem to Calvary*" itself constituting a particularly appropriate book for seasonal reading.

THE writer of this appreciation has studied with interest and profit most of the works of Mrs. Alice Bailey, but considers himself particularly fortunate in having been given the opportunity of reading this excellent exposition of the esoteric Christian teaching. This latest book from the pen of an indefatigable author* deals with the inner significance of the life of Jesus of Nazareth, Who, as Christ, found himself to be even as his Father in Heaven. It describes the culmination of a life which can, and must be, the culmination for all except those who deliberately choose the path of perdition. Even then, after perhaps aeons of time, another opportunity to choose and find the way Home may again be theirs.

From Bethlehem to Calvary is the way all have to travel ; for the life spark in us, that one ray of the Godhead which is our actual eternal self can do no other, even though it may dally on the way. It goes forth from and returns to the centre from which it emanated. Call to mind every possible reason to help prove the contrary, and one fails.

In that Divine spark lies hidden all the power that man needs to elevate himself and to guide him back to the Father. It is the most powerful dynamic force in nature and is found in everything Nature ever brought forth. The breath of God, going into nature and returning to Him, demonstrates itself in mineral life as centripetal and centrifugal force, the first to find itself round its centre and become concrete, the other to fly apart and combine with other matter to reach by affinity a higher form of crystal life.

* *From Bethlehem to Calvary*, by Alice A. Bailey. Published in England by J. M. Watkins, 21 Cecil Court, Charing Cross Road, London, W.C.2. Price 10s. 6d.

So upward, through the vegetable and animal kingdoms till that point is reached where the human seeker is allowed to climb out of the clutches of Nature, of the ever-changing existence from one form to another, to leave Nature behind and reach regions whence even Nature herself came forth. Thus man nears the Father's House.

At last we cross the boundary and on Golgotha, in the sky after we have long left the lower regions of life behind, the veil is torn asunder, the holy of holies is exposed, and we find ourselves One with God.

We realize that we are only a ray of Him, and therefore part of God, and merge into Him. After that realization there is nothing more to learn, for now, being consciously One, we can know what there is to be known.

Over a hundred sources of information are mentioned in the bibliography at the end of the book—useful for those who still doubt and are ever ready to ask "What is her Authority?" but absolutely superfluous, as proof, for those who move on the Path themselves. They feel the truth even if the goal is yet far away. No one who travels the road knows the time it takes to reach the end. Only the Light Spark in us knows and keeps going. He cannot tell us because we cannot understand. It is that Light power within which illuminates the coming day for us; it is that which burns through the seal which separates our night from the next day. In seven days we came down and in seven stages we go back, to land at the starting-point, full of experience of the road traversed, able to look over the whole, full of understanding, able to help those who ask for help and ever at the service of God in man.

There are many who will ask, "Why all the trouble we find in life?" The answer is: read this book, study and ponder over its contents; for the life of Christ in His personality, and as a demonstration of His Divine Individuality is the life all human beings have to follow on the upward path, the way Home to God.

Such, then, is what the reviewer has seen in this work. The publishers' announcement on the dust-cover and handbill contains all the material which is usually to be found in a review, and repetition would be superfluous.

In view of its contents, this book might well have been

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published as the culmination of the career of this gifted writer. for however much she may have to give us further, there is only one summit to a mountain, and of all her works, this, surely, reaches the top. Had this splendid book been the last from her pen, it would stand for all time as the mark of her greatest achievement.

BOOK REVIEW

THE GOSPEL OF HEALTHY-MINDEDNESS. By Charles Wase, M.A., Ph.D. London : John M. Watkins, 21 Cecil Court, Charing Cross Road. Price 5s.

It is difficult not to be prejudiced against Mr. Wase's book by the eccentricity of its presentment. This extravagance of emphasis leaves the same impression of indifference on the mind as a scolding woman, to whose unceasing nagging the ears become, in the end, mercifully deaf.

In order to appreciate the oak tree, it is necessary first to deny the reality of the acorn, says Mr. Wase. By which he intends to convey that we should affirm the reality of our union with God whilst denying anything lower than that ideal. Deny everything that is unlike God, he says.

There is, however, a certain danger in this doctrine. We would rather say : Do not *dwell* on that which is not of God. To deny its existence is too much like a running-away from truth, and comes too near the tenets of Christian Science, which denies the reality of anything it does not approve. If, for instance, we deny the existence of poverty, how can we improve the conditions of those who are poor ?

But to adhere to our ideal, to assert its reality and hold it in the mind, is of course the best and most constructive thing we can do. As the author says : "*You can heal the sick, you can bring harmony to discord, and happiness to the unhappy. You can turn failure into success, and poverty to wealth.* . . .

"*Watch your thoughts continually*", says Mr. Wase, and goes on to particularize exactly which thoughts are the best to think. He speaks of the superconsciousness as "*the great unexplored over-soul of things 'to be', the possibility of thoughts and actions which we have not yet manifested. The unexplored thought of the ideal*". This strikes us as a description as good as any we have seen.

The fundamental tenets of the Ancient Wisdom are put in so simple and digestible a form as to be attractive as well as practical and exhilarating to beginners on these lines.

We deprecate, however, the assumption that T. J. Hudson, an American psychologist, was the discoverer of the superconscious !

R. E. BRUCE.

THE SPIRAL FLUX OF TIME

(A Speculative Survey by a Layman)

By R. E. BRUCE

While learned and abstruse Theories and Definitions of Time must be left to the Philosopher and Specialist, certain aspects and speculations, such as those of our Contributor, may be followed and tested by anyone of normal intelligence.

AS Rosalind said to Orlando : "Time travels in divers paces with divers persons. I will tell you who time ambles withal, who time trots withal, who time gallops withal, and who he stands still withal."

To every human being in the universe time means something different, and manifests differently. In fact, time appears to be both fluid and plastic. This apparent variety is brought about by the personal equation ; so that we might argue equally that the man who can bend time to his will has himself caused it to appear fluid and plastic, for him, whilst in itself time remains changeless and eternal.

There is a radius round every event, outside which it cannot occur. That radius is a time radius.

Each person exists in a time circle, and on a time line of his own making. These, however, can be shifted—within limits to be presently explained—under the influence of sufficiently powerful vibrations.

Time is closely connected with vibration. There is "happy" time, "dull, negative" times, "intellectual effort" time, and so on. All potential times co-exist, those most akin being nearest to one another. All round the circle of time and being in which we now exist are other interpenetrating circles. This goes on to infinity, thus making all time connected, more or less remotely, with every other time.

As a simple instance: If, when crossing a busy street, you project yourself mentally into "accident" time, visualizing yourself as under the wheels of a passing car—see the crowd, the policeman making notes, the ambulance drive up and take you away—you project yourself into the time dimension where such

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things occur. Your vibrations change. From your own normal time, your time sense becomes changed to accident time. According to the vividness of your conception, so will the ensuing disaster be. You have developed, by changing the vibrations of your personal time, that which psychologists would call "accident proneness". You have left your normal "security" circle, and stepped into the "accident" circle. But unless this "accident" circle has at one time been normal, it cannot occur.

For though each life is made up of innumerable time-circles, the sum total of those time-circles forms but one spiral of a man's journey upward. That is to say, one life is composed of countless intersecting circles, but one spiral contains the whole of one life from the cradle to the grave.

According to the circles into which we project ourselves, so shall we be able to alter each spiral slightly from the last. For each of our lives in the life spiral introduces us to the same people, and the same set of circumstances. Within the core of each event, however, there lies the germ of free choice. This choice can either bend time to slight divergence from its set route of exact recurrence or it can take the line of least resistance and repeat the past experience of a former life in every detail.*

The reason why old people remember their early childhood better and more clearly than recent events is because they are nearer to the recurrence of that childhood which must take place for them in time's next spiral.

Each time that we have the courage to swing out of the "endless round" and initiate a new set of events, we increase our power of freewill, so that in our next return to earth, the life spiral will be more full of opportunities, the circles in which we exist being contiguous with more fortunate ones than those of our previous existence, and we can break still further away from the normal tide of recurrence.

We now draw near to the heart of the matter, the mechanism, which is thought—thought directed by will. Positive thought controls time. It can advance, retard, or hold it up.

Negative thought is controlled by time.

Time mocks the weak and licks the feet of the strong.

* The theme of reincarnation has often been exploited in literature. Margaret Irwin's "*Still She Wished for Company*" is a modern example, but Priestley's play: "*I Have Been Here Before*" is the bravest attempt yet, though even he dare not use the word, but calls it "recurrence".

THE OCCULT REVIEW

The idea of delaying time at will for one's own convenience sounds ludicrously impossible to those who have never experienced or have allowed such manifestations of time to pass unnoticed. Those who have experienced it, however, certainly know whereof they speak.

This is the same approach as that of the mystic to his God. He needs no outside proof. He has experienced the presence of God. He knows.

The Yogi never asks the *chêla* or inquirer to take anything on trust. He says in effect: "*Do what I say, and if you experience the same results, it will be proved to you that what I have said is truth.*"

In the same way we venture to suggest that, before pouring scorn on the observations here, you should make the same experiments and see if you obtain the same results. If you do, provided you experiment faithfully, the theory is proved *for you*, without any specialized scientific knowledge whatever.

When preparing for an appointment with a minimum of time in its accepted sense, *we can deliberately stay this time on its journey by our concentrated thought.*

As an example: Suppose we expect our lawyer at three-thirty. Inevitable delays have occurred. At three-thirty we have still to wash our hands and brush our hair. By concentrating as above, we can definitely delay that lawyer the few minutes needed to be ready and on the spot. One moment's laxity in holding the thought, "Not yet, not yet" and he will arrive.

However fantastic this may sound, it does actually occur. We have experienced it not once but countless times, and have never known the rule to fail. It would be interesting to know of others who have had analogous experiences, and in what form they occurred.

From such apparently minor incidents we deduce the fact, or theory if you prefer, that time is influenced and controlled by thought just to the extent that the thought is strong, creative and mature.

Most people admit that events can be moulded or even induced by thought. Why then should time be an exception? But apprehension and control of time is more subtle and elusive,

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bearing the same relation to what so-called "practical" people call "solid facts" as atmosphere does to a table.

When once we understand time and its apparent fluidity, we can adjust ourselves to its motion as we adjust ourselves to the movements of a ship. We can bend time to our will, when we have penetrated and understood its rhythm, so that we work with that rhythm instead of against it. Until we do this, we are out of harmony with time, in varying degrees, according to the extent of our maladjustment. We suffer from a mental sickness, in the same way that we suffer from physical sickness on a sea voyage.

Such elementary understanding as this, of time's simpler workings, may come apparently by accident, but more often when the brain, through much thought and observation, has been prepared, as the earth is prepared for the seed to be dropped within it.

A woman belonging to a lazy family used often to exclaim : "I don't know where the day has gone. I haven't had it." Her thoughts and actions had been so leaden and uncreative that time had flown by unnoticed and unseen. By her very inertia she had become time's slave, unable to use or control it to the slightest degree. Yet, like everyone else, she had had all the time there was.

It is commonly assumed that time drags for those who have no real occupation. Actually, time is, *for them*, moving in both directions simultaneously. It passes by unseen, on swift and silent wings. But yet, *to them*, it seems to drag, until, suddenly, they find there is none left. They are bored. They yawn. Their movements are heavy with the lethargy of stagnation. Their day is wasted in a half-hearted pursuit of hours that have long vanished into the unknown. As though a man should run after an express train that was already well ahead of him. He would be breathless, weary, tired, ill and dissatisfied. *But he would never catch it up.* How much better to give up the idea, and start fair *from where he is*.

Nature, never static, makes the personality of such people retrogress—walk backwards, as it were. And whilst this retrogression continues, time conquers them. Where has the day gone indeed ! They have not had it, because they did not catch it in the passing.

A day that has been well planned, and its plans faithfully

carried out, will seem, by contrast, to have been a long day. Use has been made of every minute. Every interstice of time has been observed and filled. Not one moment of it has been allowed to dribble away unused and unperceived, like a single grain of sand in an hour-glass.

A curious phenomenon may sometimes be observed in a day where time has been thus controlled. When we look at our supposed time measurer, the clock, we cannot believe that it is no later than that. Sometimes we even think that the clock has stopped; because our work, though unhurried, has been so concentrated that the amount done seems impossible in the length of time just measured by the clock. This is the time in which great men always work. We average people only glimpse it occasionally.

Time can never be truly measured, because it varies with each person. Yet the most fantastic mechanized devices are practised in efforts to master time. Twice a year man changes the clock, in the quaint belief that time will change. This method has no more logic in it than if he were to steal five pounds from a till and put a piece of paper in it stating that the five pounds were still there.

To cheat is not to control.

Man juggles with time, and expects the sun, moon and stars to obey him. They do not. And the dew comes no earlier off the grass, because man's artificial mechanisms have been changed to mark an hour later on their dials.

In order to save time, the only possession with which we are all dowered equally at birth, man puts so many swift vehicles on the road that their average pace is often less than walking. To travel in fast buses often means waits of five to fifteen minutes each, and then—supreme irony—a frenzied rush to board the vehicle.*

One of the first things the countryman notices on his arrival in London is its slowness. Rush and hurry abound, but everything takes longer. Much less can be achieved.

Yet London has the same allowance of time as the country. Where, then, goes the rest? In travelling partly, but chiefly in waiting.

* On November 18th an old woman was trampled to death by two men in a bus scam. (*Vide Daily Express.*) Verdict: *Accidental death.* (*Italics ours.*)

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The average City man rushes through his breakfast, and buses or strap-hangs to his work. Unless he be a trained thinker, he cannot use that portion of his time. It does not fall either into the category of leisure, recreation, or health-giving open air. He breathes in petrol fumes or oily smoke continuously. All time spent in transit nowadays is therefore lost—so much taken from the physical time on earth of each one of us. Time consumed in waiting alone rarely amounts to less than over an hour a day—a total of 364 hours, or fifteen days, per year. And this is a minimum. It includes no wastage that could have been avoided, but is inherent in modern civilized life.

London is the city of Hurry-along-please, but those who master time are never hurried. The old proverb "More haste less speed" was never better exemplified than in the so-called civilized world today.

How often do we hear the words "I have no time" for this or that. In most cases the speakers are the wasters of the world, for it is notorious that the busy man has most time. This is because by his thinking time-sense the very texture of time is altered for him.

"Like most great men," says John o' London, "Asquith had the faculty of getting through an immense amount of work without appearing particularly busy. No previous Prime Minister ever had to cope with so much, and he was nothing if not thorough." "But", Mr. Herbert Asquith remarks, "though I lived with him for two and a half years at Downing Street, I never discovered exactly how and when he did it."*

The man who bolts his breakfast, runs for his train, and so is in a state of constant fuss and rush, is dominated by his own fictitious sense of time. Time goes too fast for him. His life resolves itself into a running, breathless dash after something which eternally eludes him. Old people, whose internal mechanism is slowing down, often have the feeling of life going too fast for them, of whizzing by, as it were, so that they can never catch it up. For others to have it shows grave lack of character in their make-up.

In desperate illness, time, to the patient, literally appears to stop. The horror of this can only be understood by those who have actually experienced it.

* November 12th, 1937.

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They go down to the black pit, to the depths of the abyss, from whence yawns blackness, and a horror of darkness. A misery, a suffering, a chaotic impotence of agony. There is no bottom. It yawns. A horror, a cavern of great darkness. . . .

Desolation. Time stands still. They ask (and it is evening), "Isn't the night over?" "Scarcely begun." Ten thousand years of aching wait. "Tomorrow?" "Tomorrow? Why, it's only five minutes since you asked before." Ten million years. "The dawn?" "Not yet. It is still today. . . ." *Still today. . . .* The pit again . . . down . . . down . . . surely it will never end. . . . Time has become a relentless enemy. *It will never move.* Despair. . . .

And then life opens like a golden-coloured dawn. Too wonderful to contemplate. Too exciting to be believable. A vividness of impressions unutterably transcending anything ever known before. . . . They hear a 'plane, and immediately—in the mind's eye—they see its sun-tipped wings, its shining, gleaming surface . . . its dip and swoop, its curve and turn. . . . Life is too unutterably exciting almost to be borne. God is good. *Time has begun to move again.*

Another aspect of this change in time values is shown in dreams, where a whole day of crowded thought, action and events may occur between two strokes of the clock.

Today, tomorrow and yesterday
So runs the beautiful world away.

Some people are born with an instinctive sense of time as generally understood in our present state of growth. Some people are born without it. The majority, perhaps, have it only in a minor degree.

To be born into a realization of time is one of the best gifts that the gods can bestow. Without some germ of it, our lives can only be spent in "shallows and in miseries".*

* Years ago we used to stay at a homely *pension* in Bruges. Two years once elapsed between one visit and the next. "You haven't changed," said the *femme-de-chambre*. The shock was indescribable. We had never yet considered that two years was a measurable period in terms of time. Young, we had dreamily taken for granted that youth would last for ever. That remark

* Julius Caesar

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marked for us the end of an epoch. From then on we began to examine time more carefully, and to use it with more economy and discretion.

Time is not remorselessly arranged for us, a thing we cannot change. To us it may be fluid and plastic, according to the degree in which we show ourselves able to mould it.

To be more accurate, we can experience at will different time values.

When we are absorbed—reading a book—studying—painting—the outside world ceases to exist. We come back to it with a sense of shock. Where then have we been? In a different part of time. In another time circle. That circle which was concerned with the eating of our breakfast, or what not, was non-existent. Mechanically our breakfast disappeared, because breakfasting can become a subconscious function. But if we had been fed with sawdust it would have made no difference. Because we were not there. We were living in a different dimension of time.

When a man travels in a bus, absorbed in thought, where is he? Surely not in the bus, where everything except his outer shell is elsewhere—his thought and mind and spirit.

Where then are these essential parts of him? In a different dimension of time. Time has slipped for him on to another plane, into another state of being. He lives on the plane his thoughts have created for him through will and mind and spirit. The crashing, noisy bus with its ear-splitting brakes; the crowds; the streets; the petrol-stink; the struggling, stumbling, lurching passengers, are outside his sphere of consciousness. He is outside that particular time circle, in another that may intersect it, or even be several circles away.

In reality we can make our own world and our own time. What a wonderful possibility if we only put it into action.

All events and incidents—past, present and future—are one, and co-existent, though the majority are only able to perceive the present. But a period will undoubtedly come in the world's history when man, more highly developed than now, will pick out events in time at will.

Even now, his thought, though unconsciously for the most part, can alter the sequence of time, whilst with the few, time is as plastic as the clay of the sculptor.

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THE SPIRAL FLUX OF TIME

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Actually time and eternity are one. To attempt to regard them separately is like studying an arm without realizing its dependence on the whole man. Eternity owns time in the same way that man owns his arm. To separate them brings about disharmony, violence and pain, a jangling discord of Nature's paeon.

In reality time does not change. It is we who change. In the last resort, Time is an illusion. Only when it becomes merged into eternity does it become truth, and in so far as we can do this so have we realized its innate nature.

We cannot escape from time until we can control it. Then we reach the point where time for us merges into eternity, and all is in the eternal NOW.

On the creative plane where man functions superconsciously, he exists, not in time but in that timelessness which is beyond present mortal conception. He lives and has his being in the everlasting NOW of which we have spoken. And when he has come to fuller stature, that state will be his habitual one, and time, as we know it, will be no more. Over it he will possess so complete a dominion as not even to be aware of its existence.

He will be able to *"look into the seeds of time and say which grain will grow, and which will not . . ."**

* Macbeth, Act I, Sc. 3.

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A NORTHCLIFFE REMINISCENCE

By TOM CLARKE (Former Editor of the *News Chronicle*)

For the following Northcliffe Reminiscence, which will be perused with special interest by readers of the "*Occult Review*", we are indebted to the courtesy of the author of Tom Clarke's "*Northcliffe Diary*", and to his Publishers, Victor Gollancz, Ltd., of Henrietta Street, W.C.2. Beyond the remark that Astrology is not such a matter of pure superstition as the Author seems to think, no further comment is necessary.

WEDNESDAY, June 1, 1921: I have suspected for some time that the Chief has a leaning towards the superstitious. Today I picked up a copy of the *Occult Review* containing his horoscope. When I spoke to him about it he appeared to be surprised, but I rather fancy he had inspired this attempt to read the starry indication of his fate and fortune on the eve of the start of his world tour.

I: I have been reading your fortune today, Chief.

Chief: My fortune? Whatever do you mean?

I: They have your horoscope in the current issue of the *Occult Review*, and—

Chief: How can they have my horoscope? They don't know the time of day I was born.

I: Well, they say you were born at four in the afternoon.

Chief: They are about right, then. I believe I was born in the afternoon. My father, I was told, was sitting outside our house at Chapelizod—in Ireland, you know. He was in the garden. It was in the days when men wore smoking-caps, and my mother told me that as soon as he heard I was a boy he threw his smoking-cap in the air. I must see this horoscope. I am very superstitious.

I: Are you really?

Chief: Yes. I don't believe people who pretend they have no superstitions. They are like people who say they have never had a day's illness in their lives. You know, there are many people like that.

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A NORTHCLIFFE REMINISCENCE

63

I : The horoscope says you will always have to take care of your health.

Chief : I have been ill very often. Don't believe the man who says he has never had a day's illness in his life. . . . How are you today, Tom?

I : Very fit, thanks.

Chief : *Don't boast.* . . . Being ill does not worry me at all. I have been ill very often and for such long periods that it does not worry me. I have spent about three years in bed with illness—double pneumonia once, the year King Edward died ; then operation two years ago. No, ignore the man who talks about never having been ill. Sir John Cowans—poor fellow, you know how he died practically in my arms at Mentone—used to say he had never had a day's illness. Beware of people who say that. Being ill is such a novelty to them that it kills them. . . . What is the name of this paper with my horoscope ? Get me five dozen copies.

I : Sixty copies ?

Chief : Yes, sixty. I want to send them away.

The horoscope compares Northcliffe with Napoleon, and points out as a "curious coincidence" that "the centenary of Napoleon's death and the celebration of the twenty-fifth anniversary of the foundation of the *Daily Mail* occurred on consecutive days". It says that both Napoleon and Northcliffe were born under the same sign of the Zodiac, that "both began life with little prospect of the success that was in store for them, and both were members of large families and were the means of raising their brothers to positions of power and influence". Apart from this, the two N.'s had little in common. There is a lot of stuff of this sort which doesn't seem to lead one anywhere. The stars, however, are said to indicate that the Chief's enemies are more likely to play into his hands than to endanger his position ; the promise of financial success is very strongly emphasized ; there are signs of remarkable business aptitude—all of which surely needed no horoscope to reveal. It is pointed out that the "mid-heaven" is not sufficiently strong for the position of Prime Minister. The good influences in the horoscope do not come powerfully into operation till early middle life, and "the affliction of both the Sun and the Moon by the planet Saturn denotes defects in the constitution, and care will always have to be taken of the

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health. In fact, if it had not been for the trine of the Sun to the ascendant and the natural virility of the rising sign it is doubtful if Lord Northcliffe would have lived to his present age. Death, when it comes, may come somewhat suddenly." London, the United States, Spain, and France are indicated as propitious countries.. Close friendships will be few.

BOOK REVIEW

THE CHILDHOOD OF JESUS. By Geraldine Cummins. London : Frederick Muller, Ltd., 29 Great James Street, W.C.I. Price 5s. net.

GERALDINE CUMMINS is already well known as the author of several books, notably *Paul in Athens*, all of them dealing with Biblical themes. It has always been a moot point as to whether such books should be written in archaic or current English. It is, of course, easier to make the narrative sound impressive by adopting the archaic manner, and so all the more dangerous to the author with what highbrows call a "literary conscience". "*The vessel of Zireeta's son had sunk beneath the waves in the dusk of the day that was past*", for instance, is far more impressive than would be : "*—'s boat had sunk at twilight the day before.*" It is also less concise. Between the faults and virtues of the two styles controversy rages.

Compilations of Bible stories are bound to be controversial in many directions, and Miss Cummins relates the early history of Mary with full belief in the Immaculate Conception, describing how, at the end of her long, hard day of housework, "*when no living man or woman was near to her she conceived within her spirit the One pure Spirit*". A footnote gives the authority of Meister Eckart, the German mystic, for this statement.

The author who invents actual sayings of Jesus takes upon him- or herself an almost terrifying responsibility. To those readers who feel a sense of reality in such sayings the result is wonderful and awe-inspiring. Others, to whom they do not convey this sense of truth and reality, will be repelled. As must needs be with work of this kind, some parts of the book ring more true than others.

The advice of Heli is in accordance with the laws of the Ancient Wisdom. "*Be not afraid*", he says, when sending Jesus out to raise his sister Leah from the dead. "*For the shaken mind and body cannot serve the Great Power*", he ends, as Jesus goes to do his bidding. He has warned him not to go whilst he is tired, for the power will have died down in him, and explains that "*Fear is nothing but the betrayal of the succour offered by the Spirit*".

Those who know and like Miss Cummins' work will find this book of interest.

R. E. BRUCE.

E

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CORRESPONDENCE

[*The name and address of the writer, not necessarily for publication, are required as evidence of bona fides, and must in every case accompany correspondence sent for insertion in the pages of THE OCCULT REVIEW.—ED.*]

THERE MUST BE NO WAR!

To the Editor of THE OCCULT REVIEW

SIR,—The power of thought has often been shown by mesmerists, and sometimes injuriously. It has long been known in medical practice that the patient's will-power has much to do with recovery, especially in nervous and imaginary ailments. In recent years the more general acceptance of thought-transference as a fact has been due largely to radio.

Nevertheless, people generally do not recognize the far-reaching power of thought. Just as the ether carries radio transmission to all parts of the world, so will it respond to concentrated thought.

If assemblages of religious, mystical and similar societies were to unite for a few moments in silent concentration on the command "There must be no war!" it surely would have enormous effect in preventing a general war in Europe. The people of Europe do not want war and therefore would be receptive of the influence, even when not mentally aware of these thought-waves coming to them. Although it is doubtless true that even rulers and leaders in Europe do not actually want war, but are only trying to gain national advantage by warlike talk, nevertheless some unexpected, ill-fated circumstance might arouse them to action, since the psychology for war has been manufactured, as was done previous to the World War.

"There must be no war!" should be the fiat in moments of concentration by all, individually and in groups, who believe in mental radio. Let it be a shibboleth (in Sanskrit, mantra), a phrase used with power. If done extensively, it will have greater effect than we, of this materialistic age, can understand.

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EVERY important discovery relating to mind power, sound thinking and cause and effect, as applied to self-advancement, was known centuries ago, before the masses could read and write.

Much has been written about the wise men of old. A popular fallacy has it that their secrets of personal power and successful living were lost to the world. Knowledge of nature's laws, accumulated through the ages, is never lost. At times the great truths possessed by the sages were hidden from unscrupulous men in high places, but never destroyed.

Why Were Their Secrets Closely Guarded?

Only recently, as time is measured; not more than twenty generations ago, less than 1/100th of 1% of the earth's people were thought capable of receiving basic knowledge about the laws of life, for it is an elementary truism that knowledge is power and that power cannot be entrusted to the ignorant and the unworthy.

Wisdom is not readily attainable by the general public; nor recognized when right within reach. The average person absorbs a multitude of details about things, but goes through life without ever knowing where and how to acquire mastery of the fundamentals of the inner mind—that mysterious silent something which "whispers" to you from within.

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UNDER THE READING LAMP: A CAUSERIE

NO sane person would think of attempting to drive a motor-car any distance, or to pilot an aeroplane, without having previously acquired a thorough knowledge of the mechanism of the machine and how to handle it! So illogical is man, for all his boasted powers of reasoning, that he is, however, content to journey through life knowing next to nothing of his own body, being almost entirely ignorant of the working of his mind, and paying the least attention of all to that elusive factor, his soul. Indeed, the majority of us make deliberate and persistent efforts to avoid facing the reality that lies behind the superficialities of our mundane existence. For to look into the mirror of conscience and see one's true self, disrobed of its flattering adornments, is the most difficult of tasks, as well as one that demands much courage, and most of us are cowards at heart.

There are two ways of escape from oneself: that of the West is to direct one's activities outward, to exhaust one's energies in the pursuit of worldly interests, speeding no matter where so long as one kills time and covers space; that of the East is the exact reverse, one seeks peace by retiring inward, disposes of problems by shutting one's eyes to them. Both attitudes, as modes of escape, are wrong, since it is as impossible to shake off one's personal responsibility as to get rid of one's shadow by turning one's back upon it. But both roads lead ultimately to the same end, merely starting in opposite directions round the circle: at long last, one must find the reflection of one's real self in the outer world; similarly must the latter become mirrored, eventually, in the Being within.

In *Yoga: A Scientific Evaluation*, by Kovoov T. Behanan (Secker & Warburg; 10s. 6d.), the author, whilst emphasizing that the first requisite of contemplation is a withdrawal from the hazards and responsibilities of a life of action, admits that "this may appear to be an escape from reality". If we penetrate deeper, he argues, we shall realize that in the case of the yogins, as with most men, what impels them to substitute solitude and contemplation for action is the positive conviction that by no other means than spiritual emancipation can security and happiness be gained. Which is undoubtedly the fact, but the pity is that what should be the instrument of liberation is so often misapplied and turned into a bondage. "No one could deny that self-immolation is regarded as a method of spiritual salvation in India", grants Dr. Behanan. "The error lies not in believing that such practices exist in India, but in attributing all that is revolting and mysterious to yoga." He tells us that he has witnessed men lying for hours on a bed of nails, others gazing steadily at the bright sun, piercing the body with nails, or rolling under a scorching sun for miles on dusty streets. The West, too, he contends, has many instances of like austerities to offer. He refers us to the lives of Heinrich Suzo, St. Bernard, and St. Teresa in support of his statement.

Dr. Behanan does not put much credence in the alleged "miracles"

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UNDER THE READING LAMP

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of yoga ; most of which will, he thinks, on scientific investigation, turn out to be fictions. The yogins themselves, he informs us, are reticent about their power to "do things" which are contrary to the known laws of nature. However, he does concede that the mind under certain conditions may be capable of reacting strangely, causing one to see apparitions, hear curious sounds, and smell specific odours. His denial of the claims of yogins to the performing by them of miracles is not, however, in agreement with the instruction of Patanjali, who makes quite definite reference to the eight *siddhis* or high occult powers. They are, we are taught, *anima* (the power to assimilate oneself with an atom), *mahima* (to expand oneself into space), *laghima* (to be light as cotton), *garima* (as heavy as anything), *prapti* (that of reaching anywhere, even to the moon), *prakamya* (realization of all one's wishes), *is'atva* (the power to create), and *vas'itva* (to command all).

Still, Dr. Behanan makes it clear to us that mind and matter are regarded by the yogins as only parallel developments of *prakriti*, the ultimate elements in both being the three *gunas* ; when it is said that *citta*, the psychic apparatus, modifies itself and assumes the shape of the object perceived, he insists that we should take this not metaphorically but in a literal sense. Such being the case, we fail to see how he can fix mental and material modifications in their relation to each other, so as to define what is possible within spacial and temporal limits and what is not—since "the modifications of the *citta* to assume the form of an object are invariably due to the conjoint influence of two sets of factors : sense impressions coming from the outside and the previous potencies that were already in the *citta*".

Nor can we accept his sweeping rejection of the practices of mediums as a whole, while we are perfectly aware that a large number of fraudulent mediums exist ; his disrespect for the findings of "Sir William Crookes, Sir Oliver Lodge, and a host of other intellectuals who have an abiding faith in the genuineness of psychic phenomena" not bearing much evidence that the exercise of yoga has freed his own mind from bigotry. Dr. Behanan draws interesting comparisons between yoga and psycho-analysis. The trivial and uncritical chapter on "Yoga and Psychic Research" is the sole blemish in this otherwise scholarly and practical exposition of a fascinating subject.

Joseph Ralph—who has produced something of a novel description in psychological literature, a book on *How to Psycho-analyse Yourself* (Watts & Co. ; 7s. 6d.)—is no whit less contemptuous of the yogin or Indian fakir, a freak of humanity sitting amid filth and flies, than is Dr. Behanan of the psychical researcher. According to Mr. Ralph, the wise man of India, "apparently concentrating very concentratedly on the tip of his finger with all of the concentration that his concentrator is capable of concentrating, is not really concentrating at all. He is simply in a state of complete *mental vacuity* ; a form of self-hypnosis". This rather elephantine effort at humour shows that there are some "flies" on our psychologist also, otherwise he would not have ticketed all Indian ascetics as of one inferior brand ; a cheap sneer, in place of sympathy and pity, does not betoken any deep intellectual solidarity.

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Actually, Mr. Ralph has written a helpful and excellent little book, so far as it goes, but he should not conclude there is no just foundation for mystical experiences, that all which impinges itself upon the consciousness can be reduced to logical analysis and mere words. But such experiences he would doubtless classify as simply uprisings in the reservoir of the unconscious. Introspection is negative, passive, tending to fatalism; the analytic method is positive, strenuously active and deterministic, in his distinction. He contends that no one can persistently think of any one thing to the exclusion of everything else, without dropping off into a state of self-hypnosis or slumber. A continuous stream of ideas must be kept passing before the mental vision, or else the mental eye itself must be kept moving from one object to another, to prevent this. "Disabuse yourself of the idea, however, that you can *create* anything by thinking. Nevertheless, you have more combinations of possibilities stored away in that great unconscious mind of yours than you can very well exhaust in a dozen life-times. . . . Reduced to a terse definition, we can say thinking consists of (a) *stirring up buried memories by attention*, (b) *utilizing those ideas that we want*, and (c) *throwing aside those that do not meet our requirements*." Some might regard this summing-up as only a more extended form of fatalism, particularly as will-power is resolved into just *interest plus energy*. Seeing, however, that interest in a subject can be awakened by exertion of will, it would seem that we are less bound by prejudices and less slaves in our choice than Mr. Ralph imagines.

One disadvantage in psycho-analysis, as to a lesser degree in confession to a priest, is that the revelation of one's moral short-comings to another individual may aggravate a sense of one's own unworthiness, and induce an inferiority complex. This danger should disappear in the process of psycho-analysing oneself; so long as one resists, as Joseph Ralph insists we must, the slightest inclination towards moody introspection. By allowing one's thoughts to flow unrestrainedly, from some point of mental departure, then examining the resultant free associations of ideas, one finds they lead into the very core of the unconscious thought tendencies which fundamentally constitute the personality. Our vast store of buried memories can never be diminished, there is no such thing as mental elimination, says Mr. Ralph; though a memory may have descended to depths beyond voluntary recall, it none the less lives and remains extremely active. Any person of a normally sound mind should be able to employ this system to advantage; in the case of the neuropath, incapable of keeping a steady control upon the rudder of the mind, it might hasten to wreckage rather than direct the course through troubled seas.

That memories, though dipping out of sight beneath our mental horizon, are never really lost, is clearly evidenced by the psychometric gift. "In recovering primary memory by psychometry from an object," says Herbert Bland in *Psychometry: Its Theory and Practice* (Rider; 3s. 6d.), "the psychometrist is in touch with the Universal Mind which governs all, which records all, and remembers all. In recovering secondary or grafted memory the practitioner is in touch with the human mind, itself a part of the Universal Mind." Dr. Buchanan (who wrote a great work on the subject; unfortunately now for many years out of print) claimed,

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this admirer of his informs us, after thirty years' study of psychometry, that, "given a highly charged object, a good psychometrist, and sufficient time", it would reveal a whole life's history and that nothing could be concealed.

Psychometrists refer glibly to "vibrations" while demonstrating their gift. "There is no conclusive evidence", comments Herbert Bland, "that there are any vibrations associated with any object. There is, however, much evidence of memory in, and surrounding, objects, and it is mental force and memory which is meant when the term 'vibrations' is used." We are rather of the opinion that the average psychometrist uses the term quite automatically, with about as much appreciation of its meaning as a parrot would have; it sounds impressive, and so little is known as to the actual functioning of psychometry that nobody in an audience is likely to lodge any protest. Spiritualists, too, are always ready to talk of "vibrations". Some, the more devout, of this brotherhood may resent, by the way, Mr. Bland encroaching on their preserves; for he widens the field of psychometry so as to account for a good deal of phenomena that might otherwise be attributable to spirit intervention. "Psychometrising an object, perhaps a brooch or a wrist-watch or a string of beads or almost any personal object, the reader will describe as 'presenting itself' a figure or face which you may recognise as that of your departed mother or father. . . . These details", he explains, "are not necessarily coming from the spirit world, and your mother or father is not necessarily presenting his or her appearance in spirit form nor reproducing in the mind of the psychometrist the details of a last illness." When you have profited by all this writer has to say, you will be as wise as any to the wonder of psychometry.

Just as mysterious as psychometry and nearly allied to it, if not essentially the same, is that strange power of the mind called "psychographology". *Secrets of Handwriting*, by Rafael Schermann, translated by Prince S. Lubomirski (Rider & Co.; 5s.), reveals something of how the author, a veritable wizard of calligraphy, performs his miracles. By means of a sample of handwriting the psychographologer, he claims, can read the very soul of the writer, get, as it were, into both his brain and body, he can see "even the subconsciousness unknown to the man himself, his habits, the round of his everyday life . . . in a word, all the ins and outs of the human being may be found in his handwriting". Does not this again afford proof of the permanency of thoughts, the close affiliation of object to subject, that mind and matter are rooted in the *gunas*? Most definitely so when one takes into account the fact that Rafael Schermann cannot only reconstruct the main incidents in the past life of a person, as well as sometimes peer into the future; but, more amazing still, he is often able to picture a person's handwriting so clearly by just looking at his face that he can produce a perfect copy of a signature he has never seen. *Secrets of Handwriting* compels us to the conclusion that we have, deep down below the surface of waking consciousness, a mine of hidden resources, as yet unavailable to most of us.

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UNDER THE READING LAMP

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visions that are but projections of a distorted imagination ; the religious fanatic, with as blind a faith in his own mental creations, sees and lends ear only to what gives substance to his prejudices. Fortunately for most of us we have the art of deceiving ourselves within judicious limits. When this licence is exceeded, the subconscious plays havoc in the realm of the conscious.

The Maniac, by E. Thelmar (published by the American Psychical Institute), is a realistic study of madness from the maniac's point of view. Being possessed of an unusually strong will-power—*interest plus energy*, with all due respect to Mr. Ralph's opinion, could not have been here alone involved—the sufferer, a woman, destroyed her own demons by courageously facing them ; she did not try to deceive herself that, for her, they had no real existence ; which is the origin of most mental disease, for the trouble merely spreads its roots by being planted deeper. She, in effect, psycho-analysed herself, a stupendous achievement for one in her state and, as we have already stated, likely in most cases to drive the derelict soul right on to the rocks. As the result of her investigation into the various stages of her illness, she advances an interesting theory which adds strength to the assumption that there is, in addition to the physical, an astral body. "Throughout an attack of acute madness," she insists, "the patient is out of his mind, and out of his whole physical body, continually, in varying degrees of completeness." Whereas this volume should be of much value to the alienist, one cannot exaggerate the danger of placing it in the hands of anybody addicted to nerves.

Very refreshing in contrast is the singularly sane outlook of Alan W. Watts, whose "Study of the Middle Way", entitled *The Legacy of Asia and Western Man* (John Murray ; 6s.), should be a healthy stimulus to those beset by religious doubts through the confusion caused by warring creeds. He advocates an approach to the Western Wisdom neither as outworn superstition, nor a metaphysics or a body of esoteric and inaccessible mysteries, but viewing it "as a natural growth of the soul which we of the West can develop out of our own roots without any resort to imitation".

We need not, he urges, go to the extreme, as not a few have done, of discarding Christianity and embracing Buddhism, Hinduism, or Theosophy, as beliefs far superior to that of our own people. No one religion can take the place of all others ; a variety of faiths is as desirable, to keep the world spiritually alive, as a variety of foods to sustain one physically. Briefly, we must assimilate the best that is in all religions, even while we retain our own preference for some particular form of spiritual diet.

Among missionary religions, Mr. Watts acclaims Buddhism to be unique "in that it is almost entirely free from the desire to eradicate the indigenous faiths and cultures of the peoples to whom it spreads". Proselytism has this fault, he points out : an unwillingness to learn from others, hence a lack of humility. Zen—which is the final development of the Mahayana, the Chinese synthesis of Buddhism, Confucianism, and Taoism—he informs us is the chief Eastern alternative to the Christian doctrine of Grace. "The paths, though different, lead to a common Goal, and while the same experience is found in perhaps lesser degree in all the

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UNDER THE READING LAMP

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great mystical religions of Asia, only in Zen is it set forward alone, free from all symbolic and philosophical associations." No matter what religion one may follow one can apply Zen. Joseph Ralph might learn from reading this book that immobility of body and blankness of mind are not fair estimates of Nirvana in Buddhism or *kaivalya* in Yoga.

Buddhism is too intellectual and abstract a philosophy to flourish in the cold and stony soil of the West. So it is not surprising, since there are few Christians with such a broad outlook as that of Alan Watts, that the history of *The Development of Buddhism in England* (recently issued by The Buddhist Lodge, London) is the record of a noble, almost futile struggle against ceaseless opposition and apathy. Christmas Humphreys, who is the author of this chronicle and President of the Lodge, laments that so many of the pioneers in the thankless task of giving to the West a knowledge of the Buddha Dhamma have, like Spence Hardy, been Christian missionaries. They have, therefore, naturally been prejudiced in their interpretation, which was what must be expected of rival tradesmen marketing competitive wares.

Difficulties arose, though, within the movement, from the start, as well as outside it. Ananda Metteya, the first Buddhist missionary to these shores, had no sooner landed than he was met by the problem of how to keep his Bhikkhu vows in a Western city. "He was not allowed to sleep in a house where a woman slept", which showed a limitation of enlightenment where sex was concerned. "His food could only be eaten at specified hours, with nothing later than noon. He slept on a bed on the floor, to avoid breaking the precept against 'high and soft beds'." Furthermore, he was not permitted to handle money, so he could never travel without a companion. The bright yellow robes of the Sangha attracted wondering crowds and evoked impolite comments. Consequently it was decided that he should be taken to and from meetings in a cab. This method of locomotion would have been prohibited if motor-cars had not been available, for to ride behind a horse was forbidden as spelling lordly pomp and circumstance. Even Buddhism cannot free itself from the burs of ritual! Howbeit, though man must dirty his knees by genuflections to the earth, it is something if he lifts his eyes to heaven.

FRANK LIND.

THE LITTLE MYSTIC-MAGIC PICTURE BOOK. For the industriously practising Abecedarian of the Fraternity of the Rose Cross. Translated from the German by Nicolaus. Chicago: The Aries Press. George Engelke.

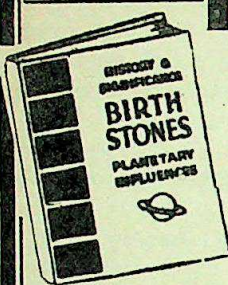
LIKE its title, this book is nothing if not quaint. It is apparently intended for the beginner in the occult arts—*vide* its title "abecedarian"—as applied to the Rosicrucian doctrine. It reads like obscure instruction in alchemy.

The plates are as quaint as the letterpress.

The verse sometimes has beauty, but little rhythm and cadence. This is probably due to the fact that, owing to translation, the verses do not rhyme.

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R. E. BRUCE.



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VOL. LXV

APRIL, 1938

No. 2

EDITORIAL

IN his recent analysis of the state of the world today, in which such diverse topics as politics, religion, war, culture, sex, come all within the sweep of his purview, Shaw Desmond, in his recent book, *World Birth*,* makes use of a phrase which brings back to mind the notable article by E. A. Wilson entitled "The Shadow", published in this magazine some twelve years ago now—somewhat before its time, but becoming ever more thoroughly vindicated in its prophecies.

Referring to "the spirit of unrest and insanity in the wider worlds of international relations, and of economic, social, and commercial questions", our Contributor was hailed ironically as a prophet of woe. Yet today a popular author writing of the signs of the times, says "we are living in the Age of the Shadow", and voices with even greater emphasis the same observations

* London : Methuen, 8s. 6d.

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which urged E. A. Wilson to sound the alarm. What was true when the article in question was written is ten times more obvious today than it then was.

Naturally, like any writer with spiritual vision at all awakened, Shaw Desmond comes to the conclusion that the process of disintegration and decay which is attacking civilization will not be arrested until a change has taken place in the hearts of men. He looks forward to the birth of an "Inter Nation" which shall be the repository of the spiritual culture of the coming era, as well as of scientific, political, and economic progress. Whether this Utopia of the Internationalist will ever be realized is a moot question. What is more to the point is to call attention to the fact that two such "inter-nations" are already in existence behind the scenes.

Two Inter-Nations

First, let us consider spiritual culture. Leaving aside the warring creeds and various expressions of religious truth throughout the earth, there remains that body of deep natural mysticism and idealism which is characteristic of the best in all the great world religions—a secret and almost unavowed spiritual brotherhood whence are recruited, as the need arises, those world-Teachers who come forth before the multitude to rally them back to their spiritual Source, the Fountain of their collective as of their individual lives. Never has the world been without this spiritual leaven, and never has the "great orphan", humanity, been forsaken, hopeless as the situation may have appeared. The birth-throes of a new era must necessarily entail suffering in proportion to the resistance set up by the unyielding limitations of spiritually unawakened mankind. Peace shall come to this troubled world, says Shaw Desmond, in "the flight from politics as a means of advance and the trend towards religion", and adds significantly, "to a religion of life rather than of the dogma from which the more deeply religious are stealing".

With this most readers of this magazine will find themselves in hearty agreement.

When we come to consider the political and economic situation, however, there is naturally far more room for divergence of opinion. While it must be admitted that politics must give place

to the religious spirit, politics and economics in this unstable and inflammable period of civilization's history cannot be put aside. They need attention, and that urgently, if the greatest disaster of recorded history is not to fall upon us. Whence arise the terrific economical fluctuations and stresses which today engender political antagonism and hatred between the nations, and cast the shadow of war over the world? From internationalism—this time financial internationalism. Just as a spiritual inter-nation exists behind the scenes, so, beneath the surface—and not so deep but that it cannot be seen by those who care to look for it—another inter-nation is in existence, that of international finance, which profits at the expense of the entire productive world, no matter which way "the cat jumps". Shall there be war, or shall there be no war? Which will most profit international finance? That hidden power dictates yea or nay without any consideration of patriotism or justice. Profit and expediency are its watchwords. While the nations of the world dance to its bidding the prospect of any enduring era of peace is remote in the extreme. Finance thrives on instability and unrest. It stands to gain whether the markets of the world rise or fall. It is the very existence of this state of flux and instability which ensures its existence.

Fascist v. Communist

The Fascist and the Communist each in their respective ways seeks to break through that net which ensnares the multitudes. Not for us to urge any one political system before another. It is not in our province. Shaw Desmond for his part indulges in the usual fulminations against "dictators" as he calls the leaders of the Fascist States.

While the Fascist believes in the cultivation and nurture of the national spirit, which in these days of facile intercommunication may still include friendly relations with nations enjoying different culture and with different traditions, the Communist appears to go to the other extreme and to imagine that internationalism is synonymous with universal brotherhood. Brotherhood, however, has its roots in the spiritual world, and where materialism reigns supreme, brotherhood is out of the question.

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Clashing Political Ideals

That a clash between the two ideals of nationalism and internationalism may at any time eventuate in war seems only too likely ; though the spiritual forces which gently guide humanity towards its distant goal are ever contending with those lower passions which would sway it in the opposite direction, and the worst may even yet be avoided.

Looked at in the light of further developments as we see them today, the vision of which E. A. Wilson gives an account at the end of "The Shadow" may appear less cryptic than it did at the time when it first appeared. Our Contributor saw a vision of a blood-soaked Europe. "Why are these things done?" he asked. The answer came, "Because the things that hinder must be removed. They are three : the first two shall be destroyed by the third, and the third, when its work is accomplished, shall be changed." The identification of these three factors presents an interesting problem which the present writer cannot, however, pretend to have solved as yet to his own satisfaction.

The Occult Book Society

The rapid growth of the idea of book societies and book clubs of recent years has proved that such organizations fill a definite requirement on the part of the reading public. Students of the various branches of psychic and occult science must for long have realized the desirability of some arrangement whereby it might be possible to ensure, by similar methods, the purchase, at a reduced rate, of the books which appeal to their particular interests.

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By this method it is possible to procure the complete facsimile edition of the *Secret Doctrine* of Madame Blavatsky at the astounding price of four shillings per volume; though generally speaking the price to members will seldom exceed half a crown per volume for new books. For example, Max Freedom Long's *Recovering the Ancient Magic*, normally costing 12s. 6d., will be supplied to members at 2s. 6d. Beyond the postage there is nothing more whatever to pay, and not even the postage if the books are collected from a bookseller. When, as a further inducement for the first thousand members, a free copy of Maeterlinck's *The Supreme Law* is thrown in, it appears that we have here the nearest approach to "something for nothing" which it is possible to find in this world of limitation and imperfection. Full details of the scheme, together with membership form, will be found in the advertisement pages of this issue.

THE EDITOR.

BOOK REVIEWS

THE GOSPEL OF PEACE OF JESUS CHRIST. By the disciple John. The Aramaic and Ancient Slav Texts compared and edited by Edmond Szekely. Translated by Edmond Szekely and Purcell Weaver. Daniel Co., Ltd., 40 Great Russell Street, London, W.C.1, and the Bureau of Cosmotherapy, Lawrence Weaver House, Leatherhead, Surrey. Price 3s. 6d. net.

THIS book purports to be a fragment of the New Testament exactly translated from the original Aramaic.

"I will lead you into the kingdom of our Mother's angels, where the power of Satan cannot enter," Jesus is reported to have said to the sick and maimed who came to him. He goes on to tell them that they are one with the Earthly Mother, and urges them to honour her and obey her laws.

Without access to the Aramaic records and knowledge of the language, or alternatively the established fame of its translators, it is impossible to prove or disprove these assertions. They are not in accordance with the Gospels as we know them.

R. E. BRUCE.

TIDINGS OF THE TRUTH. Edited by David Learmonth. The Arlington Press, 37 Arlington Street, Glasgow, C.3.

ANOTHER of those little books written with obvious sincerity, which may have a message for some seeking souls, though perhaps too dreamy and vague to appeal to others.

R. E. BRUCE.

SERIALISM IN RELATION TO TELEPATHY

By A. L. GARDNER

Throughout the domain of Psychical and Psychological research the necessity arises, in practical experiment, of guarding against unexpected sources of error. The results of Dunne's investigations in "Serialism" are shown by our Contributor to be susceptible of explanation on the basis of Telepathy instead of Prevision. He points out how this source of error may be eliminated.

MOST of us are familiar with the process known as the "catenation of ideas", the linking of one idea or concept on to another to form a kind of chain. Thus in my mind the idea of "pen" is associated with that of "ink", and this again reminds me of "black", and so on. Since many individual ideas are directly linked with a large number of other ideas we obtain a sort of network of idea chains running in all directions. It is certain that the conscious mind always makes use of this network in passing from one concept to another, moving only along a definite established chain—a fact which forms the basis of many systems of mnemonics. And there is good reason to believe that this applies also to the subconscious mind. The methods of practical psychoanalysts depend for their success on the continuity of this mesh of linked ideas below the limits of the conscious mind.

In the conscious mind of the normal individual this network extends back into his past life as far as the age of, say, five or six years—in the subconscious probably even further, back to the first dawn of individual perception. Cases of loss of memory often appear to show a clean break in the continuity of the network so that ideas dating from before a certain point in time cannot be recalled. Over the whole period between the present moment and that particular point in time the memory functions normally; but when, in any attempt to follow a chain of ideas back into the past, the mind arrives at this point, it finds an impassable void—or, if you prefer it, a barrier. Beyond this barrier it cannot go.

Now while this type of barrier in the memory chain is fortunately comparatively rare there is another very similar barrier

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with which we are all familiar. It constitutes the foremost boundary of our conscious network of ideas, and is usually referred to as the *present*. It is a moving barrier, gliding steadily onward, disclosing ever more and more of the future to our view and adding it to the past. We may, by an effort of will, bring our attention close up to this barrier so that we are clearly aware of its onward motion. Or we may relax our attention to such an extent that consciousness is suppressed in sleep, and the barrier of the present sweeps on unobserved into the dawn of another day. But waking, we find the barrier still before us, and we may not pass it.

Or may we? *Serialism* asserts that in certain circumstances we do pass it. But not, strangely enough, by a definite forward striving of the conscious mind. There are two methods recommended by J. W. Dunne, described in his two books *An Experiment with Time* and *The Serial Universe*.

One of these methods is solely a way of proving in retrospect that the barrier has been passed, and is not a method of passing it. It consists, briefly, in writing down one's dreams immediately on waking, using a special technique, and comparing this record with the actual events of the past and *succeeding* days. The results of a large number of experiments certainly seem to bear out Dunne's assertion that, in the jumble of ideas constituting the average dream, there are roughly as many ideas associated with future as with past events or impressions. Based on this evidence the conclusion is drawn that the network of associated ideas does not terminate at the boundary of the "present", but is continued forward into the future. And in sleep, the mind, wandering freely along these meshes from one idea to another, is just as likely to wander into the future as into the past. Thus in this case we do not so much pass through the barrier as duck underneath it by going down into the depths of unconsciousness. In this connection it is interesting to compare the possibility, already mentioned, that the network of ideas may extend further *back* in the subconscious than in the conscious mind.

Dunne's second experiment, which he calls the "waking experiment", is a positive attempt to induce the mind to pass the barrier into the future while in the waking state, by providing it with a "link idea" leading into the immediate future, and by deliberately rejecting any past associations to which the mind may

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try to move. An example will help to make the operation of this method clear. Dunne's favourite procedure is to take as a "link idea" the name of some principal character in a book which he is about to read. He then waits for ideas to arise by association in his mind, rejecting and refusing to follow up those in which the connection with the link idea is obviously due to past associations, and writing down those which *apparently* have nothing to do with the link idea. This is obviously equivalent to placing an artificial barrier across the network of ideas in such a position that it obstructs any backward movement of the mind and forces it to seek its associations in the future. It must be noted, however, that such ideas appertaining to the future as are obtained by this method do not come in response to an active forward effort of the attention. Using Dunne's expression, they appear to "float into the mind". This seems to indicate that the conscious mind is not entirely responsible for their production—in other words, we have probably passed *beneath* the now-barrier by way of the subconscious.

These two methods of Dunne's thus appear to have one feature in common: that is, in neither case is a deliberate attempt made to focus the attention on a point in the future. In one case the attention is entirely in abeyance; in the other it is chiefly centred on the link idea, and the only coercive force applied is the purely negative one of blocking off past associations.

Now those who are interested in telepathy will probably see in this an implication of great moment. More than one experimenter in telepathy has noted that a higher percentage of correct results is obtained when the receiver does not make a deliberate effort to *think* of the matter which is being transmitted, but allows an idea to come into his mind "of its own free will". The implication is now obvious. When the receiver draws on a sheet of paper the same pentagram, say, as is drawn in another room, has he really received this idea by thought transmission across the intervening space? Or has he, by the second of the methods outlined above, received *across the intervening period of time* the idea of an image which he will presently see?

Thus the question resolves itself into this—telepathy or prevision?

Evidence of the actual occurrence of phenomena ascribable to telepathic communication is so plentiful and so generally accepted

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among intelligent observers that I shall not attempt to reproduce any of it here. What we are concerned with is the interpretation of these accepted results. There are two distinct classes of phenomena to be considered: the experimental, and the accidental. We will confine ourselves to dealing with the former class, in which we find the more reliable evidence, even though it may not be so striking in its nature. It is reliable because it may be reproduced for critical examination as often as desired, and because the circumstances and conditions under which it is obtained are controllable by the experimenter. Let us consider an experiment of the simplest type, such as I have often carried out with friends, and let us see what conclusions may be drawn from it in the light of Dunne's theory.

My friend and I go into separate rooms. He thinks of something—an object, an animal, a number, a person—and I try to “receive” his thought. To make the test more definite we both commit our ideas to paper. A comparison of results shows, shall we say, that we have both recorded the word “dragon”. The experiment is thus successful. It has demonstrated that an idea existing in my friend's mind has arisen also (and at about the same time) in my own mind, although spatial separation precluded intercommunication by ordinary sensory means. Counting out the chances of coincidence, which are extremely remote, there are three distinct lines of communication along which the connection may have been made. These we may designate the “past”, the “present”, and “future” routes.

In the first case there is really no transmission of the idea from my friend to myself; but, arising from some single source situated in the past, it simply links up by the usual catenation of ideas until each of us writes down the same word, each having followed the same associational sequence. If, for example, we both saw an image of Buddha in the hall when entering, this may have suggested both to my friend and to myself the idea of “China”, followed by the traditional Chinese symbol “dragon”. More care in the arrangement of the experiment would have excluded the possibility of this happening, e.g. if the experimenters had been brought into their respective rooms through different entrances, and precautions taken against any interchange of ideas immediately prior to the experiment.

Assuming, then, that such precautions have been taken, the “past” route is eliminated and we come to the “present” route,

the existence of which it is generally hoped to demonstrate. This route consists of a "straightforward" transpatial connection between mind and mind. Since the medium of this direct transmission is unknown, we cannot say whether the catenation of ideas constitutes an integral and necessary part of the process or not. But even a casual study of experimental results reveals a large number of cases in which there is a strong associational connection between the idea transmitted and that received, although the ideas are not identical. Such cases are usually regarded as "failures" by conscientious investigators, even when the associational connection is strong, e.g. "fireplace" received instead of "fire" or "cigarette" instead of "ash-tray". These cases must be regarded with suspicion, of course, for coincidence may account for a large number of them. The number of associational links running out from any one familiar idea is often surprisingly large. But they suggest that catenation does sometimes affect the result, even if it is not necessarily used in the process of "direct transmission".

Coming now to the third or "future" route we find ourselves on more familiar ground, but travelling, as one might say, in an unfamiliar direction. For the reception of an idea by this route involves an extension of the normal catenation process, to the extent that a future idea may suggest a present one. There is no transmission across intervening space: the idea is impressed on the mind of the receiver by ordinary methods of sense perception *after* the experiment proper is completed. Its arrival in his mind at the time of transmission is due to the process followed in Dunne's "waking experiment".

It should be noted that the conditions usually existing during telepathic experiments are just those which make for success in Dunne's experiment. The receiver's conscious mind is more or less relaxed, retaining only the central idea of the room or person from which he expects a message. This provides the "link idea"; for it is associationally connected with the message itself in the forward temporal sense; because it will be *in that room* or *from that person* that he will receive the message when results are compared later on.

There is a natural tendency to reject any ideas which are suggested by obviously past associations. These conditions are all conducive—in fact, essential—to success in Dunne's experi-

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ment. Since they are satisfied in nearly all telepathic experiments as hitherto conducted there is nothing to show whether the positive results undoubtedly recorded are obtained by reception along the "present" or along the "future" route. In other words, such experiments fail to show whether we are dealing with telepathy or with prevision.

It is, therefore, desirable to find a method of discriminating between these two possibilities. A fairly simple way suggests itself, i.e. by carrying out two parallel series of experiments in one of which precautions are taken to ensure that the "future" route is not being employed. Such precautions might consist, for example, of keeping the receiver in ignorance of the transmitted messages not only before, but also *after* the experiment, thus removing his link idea. If this dislocation of one route does not affect the positive results of this series, we have definite evidence that the other route is being employed—that is, in favour of telepathy. If, on the other hand, negative results are obtained in the second series while the first still shows positive results, it should be regarded as favouring prevision. It must be borne in mind, however, that such negative results may be due to factors other than the one we have deliberately varied; and the experiment is valueless unless the utmost care is taken to ensure that the two series are otherwise truly parallel. For example, it would be most unwise to let either the receiver or transmitter know to which type the series on which they are engaged belongs, as a change in their mental attitude may quite easily be induced by such knowledge, and this mental change may be the cause of the negative results.

Enough has been said to indicate the nature of the problem and a possible method of solution. One thing I wish to stress. There may be ardent telepathists to whom the idea of experimental results being affected by something which has not yet happened at the time of the experiment appears too absurd to merit their attention. To these I can only recommend a careful study, not a mere perusal, of those portions of Dunne's books dealing with this aspect of the matter. And it may also be observed that the assumption of an extension of the associational network into the future is inherently no more ridiculous than the postulation of an entirely unknown medium pervading space, enabling thought to be transmitted directly. The one hypothesis involves the breaking down of a temporal barrier, hitherto

considered inviolable, by means of a mechanism with which we are already familiar. While the other, following in the wake of the nineteenth-century physicists, requires us to accept the conquest of a spatial barrier without giving us any indication concerning the nature of the vehicle employed. A conscientious experimenter will thus examine both theories impartially.

In conclusion, it should be mentioned that, although I have used the term "prevision", there is nothing deterministic about this theory. For proof of this statement I can only refer the reader once more to Dunne's books, wherein he shows that this future, of which we may catch an occasional glimpse during our onward voyage through life, is no fixed unalterable scheme. In its bold outlines it is fashioned by the mighty forces of Nature. But the will of puny man is also capable of deflecting the shuttle in that great machine of which Goethe's earth-spirit so proudly boasts :

'Tis thus at the roaring Loom of Time I ply
And weave for God the garment thou seest Him by.

BOOK REVIEW

THE LAST CROSSING. By Gladys Osborne Leonard. Cassell & Co., Ltd. London, Toronto, Melbourne and Sydney.

A BOOK with a high purpose—that of stripping fear from death, and from the terrible pains and struggles which often precede it.

The Author is a celebrated medium, and therefore spiritist. She speaks—in Chapter II—of the "astral" as the "spiritual" body, whereas we believe that the immortal spiritual body is the reward only of the God-realized saint or yogi.

Mrs. Leonard considers voluntary "going out of the body" as not only possible to all, but expedient. This is controversial. One man's meat may be another's poison. Besides the "persistent study" which Mrs. Leonard recommends, *persistent discipline of character* is essential, and to bring character to those dizzy heights of perfection necessary to the achievement of astral body travelling *without danger*, is a feat beyond the reach of the majority.

The book shows a deeply spiritual outlook, which makes it readable and peace-giving even to those who may not concur in all its tenets. The Author's account of her husband's passing is beautiful and deeply moving. Above all, it should prove of immense help to others when watching by the death-bed of friend or relative.

R. E. BRUCE.

THE TEACHER AND THE CANDIDATE

By PHILIP K. ESCHBACH

Among the many Paradoxes of Occultism is one which charges the Initiate never to "cast Pearls before Swine", while at the same time the injunction is laid upon him to "preach the Gospel to all men". How these two mandates are to be harmonized is shown by our Contributor in the present article, which is the third of a Series dealing with the Principles of Occultism and Initiation.

THE most remarkable thing about genuine initiatory exercises is the fact that they work on the student automatically, regardless of his attitude. In other words, they will actually work even without the belief, knowledge or consent of him who is practising ! Knowing this, some Masters have made the statement that *faith* is not an essential factor in one's attainment—just DO the work, as instructed, and all else will follow in due course. Therefore, sceptics do not have to be convinced beforehand of the efficacy of Occult practices ; it is only necessary that they practise conscientiously, and in time they will be brought around to the right attitude and become converts through the force of their own inner experiences and intuition.

As against this, however, it may be pointed out that one who has no faith to begin with is not likely to persevere with initiatory work to the extent necessary to bring about self-conviction. Yet one finds students who adopt the attitude of doubting Thomases who want to be "shown" before they will acknowledge themselves convinced of the truth of Occult Science. Some of these actually enter upon the Path and stay there while others try it for awhile only to succeed in convincing themselves that it is illusory. Here the question arises, "Why?" The answer, in general, is simply that whoso has sufficient faith will remain steadfast ; others will not. Thus, there are individuals who, from motives of intellectual vanity or a false sense of personal "independence", etc., adopt a cynical and sceptical attitude on the surface but who, in reality, already have sufficient *inner* faith to undertake the Great Work. In these cases, the superficial lack of faith disappears as soon as the varnish of the lower ego wears off, so to speak.

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At this point it is appropriate to consider whether or not it is wise to endeavour to convince, and persuade to enter upon the Path, sceptical or agnostic enquirers through an intellectual presentation of the facts and logical arguments derived therefrom. As pointed out by Dr. Rudolf Steiner, it is quite possible to comprehend Spiritual facts by means of the ratiocinative faculty, but the facts themselves can only be determined by means of Spiritual faculties—not by logic. It is written, "Argue not, convert not . . .", but it is also written, "Go ye into all the world and preach the Gospel to every creature." These two mandates can and should be harmonized, since the first deals specifically with prospective Candidates for Initiation and the last is of more general import. The exoteric religion for the masses can be freely preached, but the esoteric religion for the Elect must be carefully guarded and wisely dispensed. "True Charity is prudent and cautious." Thus, everything in the Old and New Testament is readily available to all; but, as a matter of fact, Christ did not disclose a single word of his inner, initiatory instructions as given to his immediate Disciples, although there is plenty of evidence that they *were* Initiates. Esoteric and Exoteric Christianity are two different things, and the same is true of other great religious systems, and always has been.

These considerations lead us into a digression on the necessity or at least desirability of maintaining secrecy, but it is a question closely linked with the main issue under discussion. The very idea of the existence of a body of "secret" knowledge which is in the custody of certain Occult Orders and individual Initiates is perfectly intolerable to a certain type of mind. In this category are to be found the orthodox scientists, materialists, atheists, and shallow egotists. "What is there about this so-called knowledge (they ask) which cannot be given out freely just as scientific knowledge is available to the world?" Well, there are good and sufficient reasons, one or two of which we shall give, although it is not our business to argue the pros and cons of this or any other question beyond a certain point.

First, then, Spiritual Knowledge is POWER and it cannot be allowed to fall into unscrupulous hands. Whatever is given out by the real Initiates must be used, not for personal aggrandizement but for the benefit of Humanity as a whole. Therefore, they take good care that only the worthy are entrusted with real knowledge and power. The accepted Disciple must have dedicated himself

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unequivocally to the service of his Race and must be actuated by the very highest and most selfless motives. The Human Race must be and is guided and governed (although secretly) by a handful of Initiates who are, as it were, indispensable links between the common run of human beings and higher states of evolution toward which the race, as a whole, is slowly but surely progressing. At the present time humanity is in possession of as much knowledge and power as it can safely use and wield, and any additional knowledge will only be given to selected, prepared and worthy individuals until such time as it is safe to permit further "discoveries" in science for general dissemination.

Second, much of the higher knowledge is utterly incomprehensible to anyone (even the greatest "savant") who has not undergone initiatory training. This is due not merely to intellectual inability to grasp it, but also to the fact that the Understanding has to be expanded in a way that is only possible through esoteric exercises. Besides this, it is not always a question of only knowing the facts or of being taught some magical formula, but it is a question of developing the requisite personal *faculties* which lead to the perception of super-sensible facts. In other words, Spiritual knowledge and power are gradually acquired in the course of initiatory instruction, and the Candidate grows into them, as it were, and gains the indefeasible right to use them when the time is ripe, which means when he is adequately prepared. Nor are these gifts conferred in any ordinary way—they are unfolded within the being of the student and developed *within himself*. *Ergo*, anyone who desires to acquire such knowledge and power need only place himself under the right kind of Occult instruction and then abide by the rules !

In a former article we stated that genuine Occult knowledge is not now and never has been published except in veiled form. This is true, on the whole, although in recent years a good deal has been given out in plain words. But we reiterate that the real knowledge and power can only be acquired through the right kind of training (not by any means entirely intellectual) and the student will then see for himself the necessity of secrecy.

Third, the Initiates and their chosen Disciples are confronted by an infinite task which is, among other things, to train other likely Candidates. The sad fact is that there are not many "likely" Candidates although there is plenty of work to be done

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for those few. Therefore, no time or energy is wasted in the fruitless endeavour to save and convert Humanity as a whole. Salvation for all comes about through the Leaven of the Few. Also, they take heed of the advice not to cast their pearls before swine, and there are yet other cogent reasons for secrecy. Still, paradoxical as it may seem in the light of what has just been said, the Truth is all about us, and readily available for him who hath eyes wherewith to see. The Spiritual Sun shines ever brightly and impartially on good and evil, wise and ignorant, but just so much of its truth can be perceived as is measured by the capacity of the beholder. In reality, nothing is withheld, because the truth becomes self-evident in direct ratio to the ability to perceive it.

To return to the original question : in dealing with enquirers we are justified in giving certain explanations, but we are never justified in arguing or in coercing anyone into a belief in Occult Science. Thus, any sincere person who seeks the answer to a legitimate question or who has some urgent doubt to be resolved is entitled to such explanation and answer as the Initiate or student can give. To all who honestly seek enlightenment the true Disciple is, generally speaking, bound to give it. However, if fools insist on asking questions, then they should be answered accordingly. Anyone who undertakes to teach Occultism will meet with all sorts of people, some of whom are sincere seekers while others are merely professional sceptics and arguers, curiosity-seekers or those who are looking for something "Occult" with which to amuse themselves. The good judgment of the Teacher will enable him to classify these types very quickly, as a rule, and he will then address himself only to the worthy, the latter being segregated in a group devoted to serious study. Or certain Tests may be demanded as a pre-requisite for admittance to a bona-fide School.

The unworthy will usually eliminate themselves very soon, anyway, when they are confronted with the prospect of a little real hard work !

The whole question of dealing with students and prospective Candidates for the Path of Initiation is most important. It is, in fact, one which cannot be ignored by one who is himself on the Path ; because he must not hoard up his knowledge and attainments selfishly, but must place them as freely as possible at the disposal of Humanity. In other words, whoso makes progress

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on the Path must, at some time, assume the responsibility for one or more others who are not as far advanced ; otherwise he is likely to find himself headed for the Black Path instead of the White. Yet the Teacher is not expected to waste his time and substance on unworthy pupils. He must also guard against indiscriminate exposition of Occult teachings which may all too frequently involve him in fruitless argument, or which may result in ridicule of the Sacred Science by the ignorant. He has to realize, at the outset, that the masses are not yet ready to undertake the work of Initiation which, if he is to teach it, demands that he confine himself to those who are ready for it.

BOOK REVIEWS

WHAT THE STARS FORETELL : FOR 1938. By R. H. Naylor. London : Hutchinson. Price 3s. 6d.

THESE world predictions are not intended as a comprehensive outline of probable events during the year ; they are, says Mr. Naylor, merely random jottings from an astrologer's notebook. He offers, however, some quite definite forecasts relating to the world-drama of 1938 and prominent actors participating in it ; who include Hitler and Mussolini, Neville Chamberlain, and De Valera. There are brief forecasts, also, based upon every birthday in the year ; so you can test by your own anniversary, and those of relations and friends, the accuracy of the author's statement that we little "ditch-dwellers" may look, for enlightenment as to our destiny, to the stars !

Whether you take astrology seriously or merely regard the subject as an amusing pastime, you cannot fail to be entertained ; for this popular astrologer writes in his usual crisp and breezy style. Indeed, the subject-matter is as bright as the jacket of this volume.

FRANK LIND.

THE WORLD'S NEED OF RELIGION. Being the Proceedings of the World Congress of Faiths, Oxford 1937. Published by Ivor Nicholson & Watson, Ltd., 7 Paternoster Row, London, E.C.4. Price 5s.

THE impression gained from this book was a sense of peace. Not one word was uttered by the various representatives of all the great religions which pointed to any difference which in the end did not resolve itself into The One God.

Each lecturer allowed the others to find God in their own way and interpret His manifestation according to their own creed. The only difference is in form, and that is particular to each faith. A very interesting book to read.

L. B.

AISHA KHANDISHA

By COLIN CLOUT

The following Excursion into the realms of Moorish folklore carries us into an atmosphere of the "Arabian Nights". Our Contributor is to be congratulated on his entertaining and informative treatment of the subject. Aisha Khandisha may be a Djinn of the highest rank, but some of her metamorphoses remind the reader of Bram Stoker's horrific story "The Lair of the White Worm".

THERE is a certain lady sometimes seen in Tangier, and in most towns of Morocco, whose personality has long interested me. I have never encountered her ; she is seldom met with these days. Her name is Aisha Khandisha, and she is a Djinn or female Djinn.¹

Anyone who has read the *Arabian Nights* or any Eastern fairy-tale will have heard of the tribe of Djinn. They are evil spirits comparable with our goblins and witches. But in Eastern lore they are also the inhabitants of a world that is on another plane or dimension. They are created by Allah, and there are good and bad Djinn, just as there are good and bad humans, but, as is always the way, their badness has gained them a wider reputation than their goodness. They are responsible to Allah, and the Koran was revealed to Djinn as to humans, as it will be seen in the seventy-second surah, which tells us of a company of Djinn who gave ear and said, "Lo, it is a marvellous Koran."² And they have this advantage over mortals, they can cross to the human plane. As a rule they take the form of an animal, sometimes an owl or a bat, but more often a goat or a dog. That is why so many of the dogs in Morocco have their ears clipped. For a Djinn would only take the form of a perfect dog, and if a man were to beat or kill a dog that was really a Djinn, the spirit would enter into him ; but if he can see that the dog's ears are clipped, he can recognize it for a mortal dog.

Aisha Khandisha, however, usually takes partially human form. She walks through certain old streets of the Kasbah by night, wrapped in a haik, and looks for a man to be her lover. Some say that if the man is fearless and does as she wishes that he will not only be safe but richly rewarded into the bargain, so

¹ See footnotes at end of article.

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long as he never speaks of it to a soul ; but he who is afraid of her, she kills. Others say that the man who is unwise enough to take her to his house is likely to be mad in the morning. There is a man in Tangier today who is crazy and always laughing at some secret thought as he hobbles through the streets ; they tell you that he was married to a Djinniea. No man will ever answer a strange Arab woman on a dark night without first looking at her feet. You can always tell Aisha Khandisha by her feet. She has red hair on her ankles, and inside her slipper there is a cloven hoof.

Harlotry is not common among the Djinoon. But Aisha Khandisha is not a common Djinniea. She is in fact the Goddess Astarte, come to Morocco in Phoenician times. The Arabic name Aisha is the equivalent of Eve, meaning life, surely a name quite compatible with the Goddess of Love. Westermarck tells us that her surname, Khandisha, is derived from that of a Canaanitish³ harlot Kedesai. The husband of Astarte was the Canaanite god Haman, and the husband of Aisha Khandisha the harlot witch is a Djinn named Hammu Kaiu. The Goddess Astarte was always associated with springs and rivers, and Aisha Khandisha is a water-witch. She lives in the sea, and appears from rivers and wells, drains or caves, and stones near the sea. Her Tangier home was formerly a cave at the mouth of the Jew's River, called Rmelkala ; the cave has been destroyed by an explosion, so Aisha Khandisha no longer walks abroad as often as in the old days.

But even now, when radios play most of the night, she is sometimes seen. The Djinoon are afraid of music, and on dark nights the Arabs sing loudly on their way home, to frighten them away. But there are times when the radios even in Spanish houses are silent, and then Aisha Khandisha comes up from the sea by a stone on the shore or a spring hidden in some other cave she knows of.

A friend of mine got up very early one morning, before the sun had risen, and as he went down the steps of the kasbah he noticed a woman sitting on a stone with her head in her lap. Thinking she was drunk, he shook her, saying "Amarah"⁴ more than ten times. Then suddenly she stood up, and he saw that she had goat's feet. He ran, and she ran after him, right through the Arab town to the Zoco Chico, where life was beginning to stir with daybreak.

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She must be very put out by the sound of the radio, and puzzled by the other modern inventions that have crowded in on Morocco so suddenly. But she seems to take an intelligent interest in them, for she has been known to wander into a garage and examine a car. As soon as the mechanic came unsuspecting to see what she was after, she vanished in a puff of petrol vapour, and he, poor man, was frightened almost out of his wits.

Another friend of mine who lives in Meknes told me that he met her one night on his way home through the Aguedal. He had often referred to a gate that leads from the stables of Moulay Ismael to the Aguedal as the "Devil's Gate", and I wanted to know what devil it was. It was Aisha Khandisha. As he was walking along the bank of the lake of the Aguedal, the lake that was made to rival the lakes of Versailles, a woman had come out of the gate and ran towards him calling, "Sidi Dris, Sidi Dris." He flashed his knife in the moonlight, for all Djinoon are afraid of steel, and at once she disappeared down into the waters of the lake.

Then there is the story of a certain gentleman who was so careless as to take her home with him without looking at her feet. When they were in his house, he told her to take off her haik and show her face. She said no, not until he had put out the light. There was a candle burning at the opposite end of the room. He was lazy, and refused to walk all that way to put it out. "Blow out the candle," she insisted. No. He too was obstinate. So she stretched out her hand the whole length of the room, and put it out herself.

There are many similar stories of Aisha Khandisha if one can get at them, but it is not easy to do so. The Moors are loth to speak of her, for it is unlucky to mention the Djinoon by name, their names spoken giving them power over the speaker. One needs infinite patience, piecing a story together from endless fragments of conversation, until one stray remark completes it and produces a sequel all in a moment. It took me a whole year to get Mohamed⁵ to tell me anything, although he knew very well I was interested in the subject. Westermarck says that Aisha Khandisha may be appeased by throwing a little straw and kous-kous into the sea, and calling on her and her husband Sidi Hammu by name, asking them to do no harm; he adds that the Moors invoke her at Sidi Cassim when they bathe there on Mid-

summer's Night. This is, of course, quite contrary to the teaching of Islam, which forbids any form of witchcraft and is in itself a protection against evil spirits. But the Midsummer Night feast, though now associated with the holy Cassim, goes back of course to far more ancient times than have known Islam in Africa, even to the times when Aisha Khandisha was still Astarte, Goddess of Love. However, I mentioned these points to Mohamed, and he said: "Oh no. Aisha Khandisha is not like the other Djinoon. She cannot be appeased. But below Sidi Buknadel . . ."

I had lived for three months in the street called Sidi Buknadel, and it never occurred to him to tell me that this street, one of the oldest in Tangier, was called after a Djinn, that it was a favourite walk of Aisha Khandisha, and that on the shore below there are three special stones washed by the surf. These stones are the dwelling-places of Sidi Buknadel, of his wife Lala Rkella, and of Sidi Hammu, husband of Aisha Khandisha. They say that all these three are good Djinoon, not ordinary Djinoon, but Moumineen, who are even more powerful. But one cannot tell. The Arabs do not care to tempt providence by admitting that any spirit is wholly bad. They are not always even willing to admit to the badness of Aisha Khandisha.

Sometimes in the evening the Arab women take a kouskous made of fish without salt—for the Djinoon do not like salt—and place it as an offering on the stone of Lala Rkella, asking her to protect their children, or cure them of some sickness. If the kouskous is gone the next morning, the Djinn is appeased and will do as they ask. I have seen the stones.

The same night that Mohamed had told me this, I went to bed early. I was reading, but Aisha Khandisha was in my mind. Suddenly there was a knock on the door, a hand beating on the wood. I decided that I couldn't be bothered to get out of bed and open the door, so I took no notice and went on reading. The knock was repeated, and the third time reluctantly I got up. Just as I was crossing the patio there was a fourth knock, but this time on the metal knocker. I opened the door, and it was Allal, a neighbour of mine, who had come to see if Absalem were there. No, he was not. But would Allal like to come in for a minute? He wouldn't. He must find Absalem. "Good night." And then, as an afterthought, I asked how many times he had knocked. Only once.

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Just as I was getting back into bed I noticed to my horror what I thought was a snake appearing from behind a picture—the picture of the Alouite Sultans. I examined it more closely and found that it was a kind of worm, much larger and more agile than a common or garden worm—a blind-worm perhaps. I have a horror of worms of any kind. I could not bring myself to touch it, and daren't go to sleep in case it found its way over to my bed; so I sat watching it, and waited for Mohamed to come home. I became very sleepy and was just beginning to doze when it fell from the picture of the Sultans with a loud plop. This was too much. Loose in the room it would most certainly find its way to my bed, so with the aid of a disused toothbrush I scooped it into a brass jar, covered it with a saucer, and put it in a safe place, feeling rather as though it were the Djinn in the Brass Bottle. Fortunately Mohamed came in at this point, and I delivered it into his care. He threw it outside the front door and crushed it with his bare foot, quite unmoved. As far as I know, the spirit of Aisha Khandisha did not enter into him. At least he didn't foam at the mouth, become crazed, nor even develop a cloven hoof. But it was not long afterwards that Zoura left him, and she was promptly taken ill.

In Egypt there is a witch named Omm Subiyan, who, legend says, was originally Lilith, and jealous of all Eve's children. She therefore prowls at night, in the form of an owl, to steal the newborn babies; so the Egyptians usually cover the door and windows with a net, to trap nightbirds, if a baby is born. Westermarck says that she is also known in Morocco, sometimes as Umm es Subiyan, sometimes as Krima, and is referred to euphemistically as the "other mother of little ones". But she is not nearly such a commonly known legend as Aisha Khandisha, and I think the two must have become confused, for Aisha Khandisha is also associated with the kidnapping of babies. Her name is used to frighten naughty children, just as we at various periods have invoked Napoleon, the Germans, and the Big Bad Wolf. The Spanish maid of a friend of mine claims to have seen her rise from a stream in Arcila and call to some children, who all ran away in fear.

One day Hanem was walking along the beach, and she heard a Riffia woman call to her child, "Aisha." Quite spontaneously,

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and for no particular reason, she said out loud, "Aisha Khandisha," and the woman turned on her in anger, saying that it was very bad to mention such a name. Hanem covered her tracks by pointing out that Aisha was a very good name, the name of one of the wives of the Prophet, peace be upon him. The woman was so delighted at this unexpected piece of erudition on the part of a Rhoumia that she quite forgot the original implication, and the apparent ill-wishing was counteracted by the mention of Moulay Mohamed and his spouse.

There are countless Djinoon and Fraït in Morocco, and Tangier has its fair share. One summer night at about midnight I was sitting in the Marshan gardens looking at the stars before I went to bed. Suddenly I noticed something glowing, almost phosphorescent, among the bushes. It was probably only leaves glimmering in a streak of moonlight, but it seemed to vibrate slightly and had a nasty look. I hurried away, and must admit to being frightened.

The Marshan was more than once a battlefield, notably at the time when Tangier was Portuguese and came to England as a white elephant in the dowry of Katherine of Braganza, so it is likely to be haunted. The west side of the Mountain is particularly haunted. It is said that every house built has its guardian Djinn; that is why a sheep is always killed by the Moors when a building is completed, for not all of these spirits are benevolent, and they must be appeased. There is one house on that particular part of the mountain which has a very ill reputation. To my knowledge three families have lived there, and left because they had to. The first were constantly troubled by little malicious Djinoon who appeared in the form of small black animals in the most unexpected places. The second had nothing but bad luck the whole time they were there. When at last they did leave, to go to England, the furniture was all packed and removed to the port, and they spent their last night in an hotel, congratulating themselves that they had got away without further disaster. The next day, when their furniture was being lowered into a barge, for transport to the liner, the crane broke and the crate fell into the harbour, ruining several valuable antiques. Of the third family, the husband was a Spanish diplomat and the wife Scandinavian. No sooner had they settled in the house than the Spanish Civil War broke out, and the husband had to go and fight, leaving the wife almost penniless. So once again the

guardians of the house ridded themselves of the foreign interlopers.

Tangier in some form or another is one of the most ancient cities of Morocco. Long before the present town stood where it does, Phoenician, Carthaginian, and Roman towns guarded the African Pillar of Hercules, remains of which are still to be found all round the bay. By the Caves of Hercules, which is reputed to be the spot where the hero stood when he held up the Heavens for Atlas, there is a Phallic cave temple of the Neolithic period, and the site of a Roman town and mausoleum. I was helping a friend of mine who was excavating these tombs—one contained ashes, fragments of charred bone and a large brass nail; another, two earthenware jars and a quite perfect little lamp with a coin pinned in the hollow of the top—and I said to the Arab with us, "Be careful, or a Djinn may come out!" He laughed at first, but after persuasion admitted that he had often heard strange cries at night, and up the hill, where there are some stones forming a cross in the earth, he had several times seen a spirit in the form of a white hen. Pressed a little further, he said that he had also seen Aisha Khandisha near by. I could not follow the whole story, as it was told in Arabic, but it seems that he was walking on the hills above the caves when a woman wearing a very fine haik approached him. But suddenly he noticed that she had donkeys' legs, whereupon he not unnaturally ran home as hard as he could go without looking back; for if you turn your head when Aisha Khandisha is behind you it is apt to stay like that, as we would say, if the wind changes.

There are many olive-groves that once surrounded pagan temples and have since been chosen as the site for the tomb of a Moslem saint. Sidi Cassim is one of them; Sidi Cassim himself was a nephew of Moulay Idris, and became ruler of the Tangier section of the first Sultan's dominions. On the Route de Fez, not far from the Caves of Hercules, there is an olive-grove with a Phoenician altar. We took a picnic supper there one night; the Arabs with us were so frightened that they deliberately left most of the baskets in the car, in the hope of blackmailing us into having our meal by the roadside, instead of in the haunted grove. But fortunately I had carried one of the baskets myself with most of the food, so I made them go all the way back and fetch the rest, and this time Arab obstinacy did not work. But I must admit myself that it was a frightening place. The stars were

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very bright, but there was no moon and we could see very little. When they were on their way up with the baskets, we called to them, and their answering cries seemed to come from every direction. Then Mohamed tripped and spilled a whole dish of kous-kous. Presently I walked a little farther up the hill to try and find the altar. I promptly lost my way, as if I had been turned round in the dark, or rather as if the dark and the path had been turned round about me, and stones seemed to be put deliberately in my way for me to trip on. There were strange intangible glimmers among the olive trees with no moonlight to account for them, and the whole time we were there I had the unmistakable feeling that we were being watched.

There is a story told of a Moor who once upon a time married a good and beautiful Djinnea. They went on a journey, the man riding and the woman walking, for he did not know the truth about his wife. When they reached the olive-grove, the woman complained that she was tired and wanted to rest. Her husband complained that women were lazy creatures always wanting to rest, and spoke roughly, for, as I have said, he did not know until this moment that she was a Djinnea. But the secret was at once revealed to him, for no sooner had she uttered her wish, and he made this rude and unfeeling comment, than one of the olive trees bent down, making a seat for her, and a scarlet flower sprang out of the ground at her feet. I don't know the rest of their history, whether they lived happily ever afterwards, the husband having learnt good manners, or if he was carried off to Iblis by less good and beautiful Djinoon. But it is said that every year, if you go to the olive-grove on the right night and at the right moment, you can see a scarlet flower spring from the ground quite suddenly, and as suddenly fade away.

On the cliff below the Marshan there are several Phoenician tombs. And that brings me to the story of the Cherif from Mecca. He claims not only to be a saint but a powerful fakir into the bargain. He also says that he holds the key of the Holy Kabah, and that the permits of all pilgrims to Mecca must be referred to him before they receive the sanction of Ibn Saud. His first claim, I think, can be disposed of at once, and I have great doubts about the last. As to his powers of magic . . . First of all Hanem put him to the test. If he was what he claimed to be, he could be a useful friend in Mecca, but I personally doubt if he is even a Meccawi. Anyway, she wanted to prove some of his

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statements, and if he really was a fakir he could help her. She had just heard from America that a very great friend was seriously ill with tuberculosis and not expected to live. If the Cherif were a fakir, could he save her friend by Moslem magic, white magic, in the name of Allah? He made some inscriptions and calculations. He told her that the sick man was still alive, that he was not suffering from tuberculosis, and that he could be saved on the condition that he became a Moslem. She gave him fifty francs to buy candles and perfume, and he was to receive a present if the man lived. I don't know if he ever made the magic that he promised. Hanem quarrelled with him over another matter, and we saw no more of him for some time. Some weeks later she received a letter saying that her friend had died on the day before the Cherif had said he was alive. He was right on one point, however, The illness was not tuberculosis but an abscess, and this was not discovered until after death.

One day I met the Cherif near my house, on his way to the Marshan. He asked me to accompany him. He led me down the cliff to a small cave overhung by a fig tree. There was a pool beneath it, and water trickling down from above. Near by a cauldron was boiling, watched by two Arabs. He told me that there was treasure buried here, guarded by three Djinoon. I suppose that it must have been a Phoenician shrine, and the treasure, if any, was guarded by the spirits of the dead. He said that several people had tried to get the treasure. One had tried in secret by himself, and had died, "*le cœur cassé*". He was killed by the Djinn who had caused the water to flow from above, filling up the hole that had been dug to find the treasure. It was a very deep hole, for it took a stone a full minute and a half to reach the bottom of the pool. Rather a deep hole for a man to dig all by himself. Another attempt had been rewarded by death, and another by illness. The remaining aspirants had formed a syndicate and called in the Cherif to destroy the Djinoon for a share in the treasure. I hope he will not destroy them as well.

One spirit had already been disposed of by invoking it into a cat and then killing the animal. The second was almost destroyed, so that the water was no longer flowing fast from the roof of the cave, but only dripping. The third he must harness to lead him to the treasure. This was the purpose of the cauldron, in which he was boiling certain concoctions for forty-eight hours. It must be constantly watched during that time, at which point

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in the conversation, as if to prove it, the cauldron nearly tipped over, pushed perhaps by the Djinn who was undoubtedly listening. We saved it between us. At the end of forty-eight hours it would all be boiled away, and he would use the residue as ink to make certain inscriptions, the calculations of which would occupy fifteen days. When this was done he would go alone by night with the paper, and the captive Djinn would guide the paper to the spot where he must dig.

It was then that I went East for a month, so I never saw the results of all this work. I have seen the Cherif since, and he told me that he found the treasure, but it was a very small treasure, and hardly worth all the trouble that it had caused him. Perhaps it is true, and perhaps it is just an Arab fairy-tale. The Arabs still live in the Arabian Nights and dearly love a fairy-tale. That is why it is so difficult to get any definite facts out of them. Rather than give no information at all, they will invent, telling you what they think you would like to hear, and then, coming to believe in it all themselves, they embroider madly until an elaborate saga develops and there is no doubt about its authenticity, because the raconteur's brother-in-law and his second cousin's husband saw it all with their own eyes. So after those knocks upon the door, the worm behind the picture, and the white glimmer in the Marshan gardens, I can assure you without any doubt whatever that I have seen Aisha Khandisha herself "as close as you are to me now".

¹ Modern Arabic varies considerably from East to West. Owing to the existence in Arabic, of sounds unknown to European languages, it is impossible to give an accurate transcription. I have used the spelling that seemed most natural to my ear, of the Moroccan Arabic. The Genie of Eastern fairy tales, in Morocco is a Djinn. The feminine is Djinnea, the plural, Djinoon. Moroccan Arabic is very corrupted by Berber influence.

² Many Moslem commentators hold that the Djinoon here referred to, were mortals beyond Arabia, who accepted the True Faith of the Holy Prophet, and not a supernatural company.

³ The Berbers of Northern Morocco are supposed to be of Canaanitish origin, and it is even alleged that they trace descent from Goliath of Gath. Canaan was, of course, a son of Ham.

⁴ Amarah means woman.

⁵ Mohamed is my servant.

RUSHING MIGHTY WIND

By E. D. L.

“Desire power ardently”, runs the mystic aphorism ; yet “that power which the disciple shall covet is that which shall make him appear as nothing in the eyes of men”. Not in spectacular ordeals, but in subtle trials is the testing carried out, a truth which is well illustrated in the following biographical fragment.

POWER has been defined as the ability to achieve one's purpose, and all down the ages its possession has been the outstanding desire of mankind.

Is it our birthright as Children of God, or a lure to tempt us from the strait and narrow way ? This is a problem of such supreme importance to the individual soul that a close consideration of the subject is very well worth while, particularly at this time, when it would seem that the world is being spiritually tested.

In occult writings it is frequently stated that all testings had to be undergone three times, in the old Mystery Schools, before fresh initiations were permitted, and Mark Antony, in Shakespeare's *Julius Caesar*, says of the latter :

I thrice presented him a kingly crown,
Which he did thrice refuse.
Was this ambition ?

The following is an account of three such inner testings in modern times, a study in variety of temptation, given in the words of the Pilgrim on the Path to whom they were accorded.

“I was reading one day a book of philosophy which took considerable concentration to understand, when I presently became aware of what I can only describe as a separate stream of thought processes, apart from and deeper than the normal consciousness, which was still attending steadily to the subject of the book.

“Apparently my innermost self was being given a choice. I could have complete success in the way of my ambition. I could rise to the most supreme achievement. Nothing could stay

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my progress : fame, wealth, popularity, all these could be mine, were already in my grasp. There was a tremendous realization of power beyond all words to describe—glorious, magnificent !

"Yet this strange inner me turned instantly from this panorama of glory, and without a moment of hesitation chose the alternative, which seemed to be a way of darkness and obscurity, of sacrifice and pain :

" 'I choose the way of love and service, please,' I seemed to hear myself say.

"Then this dual consciousness merged again into one and the ordinary self took possession in an abandonment of despair, for it had not seemed that there was anything wrong about the first way. Both ways seemed perfectly right and honourable, but one was a way of light and joy, and the other of darkness and sorrow. Nevertheless I knew that the decision was irrevocable, the sacrifice already made."

Now, since an honest ambition is altogether legitimate and even laudable, it is curious to note how the "Inner Self" made the renunciation without any hesitation. Turning to the New Testament one finds a parallel case :

And the devil taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time.

And the devil said unto him, All this power will I give thee, and the glory of them : for that is delivered unto me ; and to whomsoever I will I give it.

If thou therefore wilt worship me, all shall be thine. (Luke iv, 5-7.)

All this power . . . and the glory of it . . . if thou wilt worship me. ME ! SELF ! Thus the lower self, or the devil, sets its snares to lure the aspiring soul from the strait and narrow way—the path of service and sacrifice to that of glorification of self !

Some two years later came another testing on the use of power of a yet more subtle nature.

"My people were on the verge of financial disaster," so runs the record ; "it was as if we were hanging right over the edge of a precipice, and the strain was terrible. Blow after staggering blow fell upon us, until it seemed we could hear no more, yet there was more to come.

"I could hear my brother speaking on the telephone in the

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next room, and I knew from the tones of his voice that some fresh calamity had befallen. Quite involuntarily there rose to my lips the words of an "Occult Affirmation" which I had somewhere read, and apparently forgotten. With the words, there leapt to life again that tremendous realization of power. I knew, without any shadow of doubt, that I could use this power to break the forces of evil that were overwhelming us, could overthrow them with no more effort than that of raising a hand. I knew in that instant that 'All power was given unto me'.

"Then, as I paused, thrilled by the realization of that most amazing power, a voice seemed to whisper in my ear: 'It is not for yourself. It is only for them—your dear ones. Think of your aged parents, and the suffering you can save them. Think of your child, his future. Think of your brothers and their families. Think of them all, not of yourself. It can't be wrong to use power to help others, even if it is wrong to use it for oneself. . . .'

"Almost I had yielded, deceived by this subtle reasoning, when that inner, intuitive self cried out with a loud and urgent voice: 'It can NEVER be right to use power for one's own purposes, not even for others, not even for those one loves most. Not even to save them from seeming disaster. You do not know what is best for them. Leave them to GOD. He knows what they need. There is *no right way* except the way of utter surrender.'

" 'THY will be done, for them, for me!' I cried, and drowned temptation in a flood of prayer."

So the power and the glory died away and the forces of darkness seemed to prevail. But even as the glory faded there came to the Pilgrim what seemed a distant memory of a time long ago, when she had failed over this same test, bringing apparent relief but ultimate disaster on herself and those whom she was trying to save.

When the desire for self-glorification has been overcome, this is the greatest temptation remaining, to use power to help and protect others, and yet we have to learn that even this is wrong and dangerous—a violation of the sacred rights of another soul. For God could Himself save us all from pain if it were good that it should be so, and since He does not, neither may we dare to usurp His power to keep even one soul from its needful experience.

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The third test was so slight that its very triviality almost enabled it to slip past the Pilgrim's guard. Just a little personal desire for a much-needed holiday with the only child whom she had not seen for a considerable time : a happy opportunity that a wealthy relative could easily have given.

"I awoke in the night," she writes, "and began to occupy myself by praying for various friends and relatives, especially for an aunt who was very wealthy and could have helped me but never seemed to think of it. Gradually it seemed as if my thoughts had linked themselves with hers. I felt that I was influencing her, that she was responding to the suggestion of sending me the money for the holiday I wanted so much. Already she had begun to plan a letter to me making the offer, when in a flash it became clear to me what it was that I was doing, descending to what the Christian Scientists call "Mental Malpractice", dominating the will of another for selfish ends. In almost frantic haste I broke the connection of our thoughts, terrified lest it be already too late, and felt the power gradually die away, until I fell asleep, thanking God that I had been saved from yet another snare.

"It was some considerable time afterwards—on Whitsunday 1936—when at Communion, praying for the whole world's needs with great intensity, I felt that same tremendous power again. But now I had learnt my lesson and would have drawn back, had not a voice—it might be the voice of my own inner self—cried out, 'Call the Power down.' Is it right? I cried for guidance. But again the voice insisted, 'Call the Power down.'

"Now I hesitated no longer, but gave prompt obedience, for I knew it was the voice of Wisdom which urged. Lifting up my heart in joy, I called the power down. It rushed upon me, even as a mighty wind, and pouring through me swept on to all in the church, and beyond, throughout the world, to whomsoever would receive it."

Power is everywhere, and there is no doubt that we can, if we dare, attract it to ourselves, even as a lightning-conductor attracts the lightning, and use it for our own purposes ; but unless we are purified of self-desire, unless we are only seeking the will of the Highest, we endanger ourselves and others by its use and take upon ourselves a very serious responsibility which is not legitimately ours, because only the supreme Wisdom knows what is

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necessary for each individual soul. Not dominion over others, but complete self-mastery, is the desirable goal.

Dare we, then, seek for power? Not for self-glorification, however laudable the ambition in itself, not to interfere in the lives of others, even to give them what we think is for their good, not to gratify even the most innocent want, but only as channels for the almighty force to be used as God wills for universal service.

Tarry ye in the city of Jerusalem, until ye be endued with Power from on High. (Luke xxiv, 49.)

BOOK REVIEWS

MY LADY CAME. By Frances C. Whittaker. Cr. 8vo. pp. 288. London: Rider & Co. Price 7s. 6d.

"STEADFAST" and "Frail", twin units of a duality in unity, are sent to earth to learn through bitter experience the lessons of human incarnation. As separate personalities, they meet as man and woman, only arriving at mutual recognition of their affinity after many wanderings, misunderstandings, temptations and trials.

The protagonists of the plot are brought together in a thrilling and arresting climax, which it would be unfair to divulge to the prospective reader. Suffice it to say that when the Rev. Mother Superior of the Church of Sacro Cuore received into her care the victims of a frightful carriage accident, she little realized what a part she was playing as an agent of Providence.

Naturally there is much discussion throughout the novel of the theme on which it is based—the doctrine of twin souls—though the story is not excessively loaded in this manner. The hypothesis of reincarnation also receives its meed of attention; while the visit to Venus in a vision is by no means the least interesting chapter of the book. A novel with a "different" atmosphere, which takes the reader off the beaten track.

LEON ELSON.

CLOTHED WITH THE SUN. By Anna Kingsford. Demy 8vo. 3rd Edition. London: J. M. Watkins. 7s. 6d. net.

A COLLECTION of the visions, inspirations, and revelations of Anna Kingsford which should find a place of ready access among the books of every student of the teachings of this famous seeress, whose exposition of esoteric Christianity will live after lesser works have vanished into the limbo of forgotten things.

H. S.

PREPARING FOR KUNDALINI

By HELEN MARY BOULNOIS

(Author of *The Law of Being*, *Mystic India*, etc.)

At the core of every form of manifested life, no less than in the human, the Power which sustains the world has its secret spring; and in man the work of the Divine Speirema, or Kundalini, is ever shrouded in a veil of mystery. Fragments of that secret lore, gathered from the sacred writings of many lands, are, in this article, knit together into an essay on the Holy Power which draws us ever Godward.

"Nothing can resist the power of his [man's] will, when this will, moved by divine love, principle of all virtue, acts in accord with Providence."—Fabre d'Olivet.

KUNDALINI, the Serpent Power, is spoken of as *that which is coiled* by the devout Hindu; for he refers to the Divine Cosmic Energy hidden to consciousness, asleep in all. Once aroused within man this energy uncurls, rises in silent strength, swiftly and surely as a snake, flashes through interior nerve-centres, lighting forces, stirring faculties, illuminating endeavour.

There is a spring of secret life lying dormant in each human being.

One may look at a sleeping child and wonder how far and high undeveloped potentialities may cause him to reach and achieve; yet it is not only to ordinary action, latent in every babe, to which this word *Kundalini* applies (though doubtless all capacity would be reinforced), since Serpent Power continues to take up at the point where the average man's normal activities cease to function; for this vital urge, this inward electricity stored in all, awakens yet further possibilities in man by putting him in direct touch with the One Mind evolving the universe. Unconsciously the ant and the bee blindly obey the behests of the Creator, creating all. With eyes opened to wider horizons, with brain-power increased to larger issues, man (even if he would) cannot return to the certain communication of dumb instinct. Would he again be lit by All-Wisdom, he must attain still higher level by constant endeavour.

By no power of his own could he retreat from the knowledge of good and evil already acquired, nor would any living being desire

to do so ; though it is true that gross appetite and evil thinking darken the clear perception of good ; therefore the first step must be to use the knowledge already within him. He must repudiate evil, for it is to be remembered that *Kundalini* of itself is not solely *Prana* or God-Force. The word signifies "giving life to livingness". Even if pure God-Force gives the urge, that urge through man must penetrate the thickened veil of matter and thus immediately blend with inherent qualities, endowing these with astral force, with etheric flame. Therefore nothing should remain within to be energized, lit, fused, that be not clean, high, selfless as the Source of life-energy that the seeker strives to contact. He should grow quietly in hourly practice not only in deed but in thought of good. Mercifully the Serpent generally remains coiled in slumber until no lower self seeks to rise.

Before all else it is necessary to purify. Not only gross appetite should be swept away, but thought should be sweetened, widened, and above all be consciously controlled and directed by the "Illustrious Charioteer", within the seeker's self. All the commandments beginning "Thou shalt not" should be implicitly obeyed even in the inmost heart. Ambition, self-seeking of any kind should be surmounted. Gifts are to be used to the Glory of God ; as the Glory of God alone, as He wills, when He wills. Fire is to be awakened. No pretty flame to infuse a personality, to light a gift, to increase a conceit ; but steady, unquenchable burning. "For our God is a consuming fire."* Any dross, any inflammable matter in the seeker must necessarily be the first to be consumed.

"Take me, make me, break me, if it be Thy Will," should be the prayer, the inward and most ardent desire before this power of renewed life be fully awakened.

Makendranath Sircar writes : "Upasana [contemplative meditation] conveys, therefore, the sense of complete melting of our former being and a remoulding of it in divine harmony. . . . It transforms human activism into divine impelling and adjusts the relation of life."†

The driving, all-understanding, compassionate Love-Force of the universe may, if it will, thus be loosened in the seeker's own being. By slow attainment can the Sadhaka think truly "of the great Ocean of Nectar in his heart",‡ and in this clear thinking become the "mother of all and not the child of any".§

* Hebrews xii, 29.

† *Hindu Mysticism*, chap. xv, p. 228.

‡ *The Serpent Power*. Arthur Aralon, chap. vi, p. 221.

§ *Ibid.* p. 228.

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To meditate. . . . Many learn to know the meaning of this beautiful verb—setting a river of peace flowing in the seeker's inmost being, bearing him away from tension, toil, and friction into the quiet assurance of the presence of God.

Can we rest the body, restore the mind and fill the spirit ?

Is it possible to know oneself—one with universal life, one with the urge, push, and energy of every blade of grass, sparrow, rain-shower, steam-engine, world evolution and the man hammering across the street ? Can one cease to think of God but feel Him ? Should the seeker attain to this high point he returns to his usual round refreshed, renewed, recreated, finding his thought clarified, the next action indicated, filled with new and joyous spring of life.

Can it be worth while to study these matters and daily lay aside certain moments to liberate the centre within ourselves by making connection with the One Centre, whence radiates all ?

For there is a spot of central balance and equilibrium, of safe poise and peace within each one of us, where can be met the self who looks on ; but even in looking on may be wounded, hurt, stricken if no comrade, no All-knower can reach with aid and comfort.

The first impulse generally in trouble is to look for help from outside. —A friend, a relation or . . . God ; but even the Supreme is expected to answer—and immediately—with outside assistance and alteration ; for there are many to whom God remains an exterior Ally, Who can alter and push things into place from superior might and altitude.

Such thinkers are partially right ; but all alteration must come within through that invisible thread, the one urge, rush, life sustaining the universe as beads are held upon a string.

Can the seeker cease to be a bead and for a few moments become the string ? It is true he has to attain a supra-mental height to do it. (It is not intellectuality that will bear him there, nor stubborn force of will. It was said of little children, "for of such is the Kingdom of Heaven".*) It is equally true that if he achieves he makes his own life more smooth, sane, and serene, treading paths that open out before him with greater surety.

But in the crush of busy life how can time and poise be found for meditation ?

* St. Matthew XIX, 14.

Schools of thought-training have arisen—many of them helpful to the conscious control of thought. Certain exercises should be undertaken. Vagrant thought should be detected, labelled, used only in its rightful place, for it has a place. Exercises for control should include persistent thought upon one given subject.

Take, for example the rose, dwell on it with the mind's eye. During five consecutive minutes at least, roses alone must occupy mind and remembrance. Roses in gardens, in literature, as gifts, in painting, in life's drama, roses, and roses only, must be visualized, their perfume, colour, form, and fragrance renewed and enjoyed. Again the ocean offers wide scope for memory and imagination. Colours too, blue, green or scarlet may offer pleasant train of consecutive thought. Let the mind wander but the fraction of a minute, the exercise has failed and must be recommenced.

Such attention on abstract subjects may lead the seeker by gentle persistence in the sustaining of thought upon an ever more uplifting theme until he attains to *meditation*.

Should rain be a subject chosen—showers, mountain clouds, rain in streets, rain on the river may be imagined. Rain experiences can be lived again. Rain sorely needed and slowly seen falling on parched ground, nourishing the earth. Now can be watched the process of moistening the thirsty soil, the swelling of seed and the glory of growth. The mind thus steadied upon prolonged inward beholding may reach the place of *contemplation*, and by slow process, apprehending the delight, the daily miracle of this happening, attain to *wonder*. This rare and childlike attribute (not given to all children) can widen and rise into *adoration*. The heart expands, the head ceases to work. Feeling reigns. "Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and . . . the King of Glory shall come in."*

Thus may rightly conducted thought lead away from arid drought of pressure and worry into veritable pools of beatitude.

Returning to face life's difficulties, the seeker finds proportion altered. If actual solution of the next problem still eludes him, the way is clearing, tension lessened. Renewed and strengthened, quiet assurance and inward peace assume rightful reign.

* Psalm XXIV, 9.

THE SUPERNORMAL SENSES OF ANIMALS AND BIRDS

By V. CHARLEMAGNE

The Psychic Faculties associated with the descending arc of Evolution may frequently be observed in animals, birds and insects. In mankind they are for the most part vestigial, only to be taken up again with the unfoldment of the powers of the Spirit, when the goal of Evolution is in sight.

THE strange awareness shown by animals and birds with regard to sense of direction, danger, and foreboding is of a supernormal nature.

Wild animals retain and exhibit greater hypersensitiveness than our domesticated pets—who tend to lose such faculties : but those who have great sympathy with either wild or tame animals can convince themselves of the extraordinary awareness even their pets have of phenomena outside the cognizance of the five senses.

Place the hand near to the back of a dog without touching him or permitting him to see one's action, and he will turn round sharply as if aware of the presence of something near, or is it that he feels his aura has been penetrated ?

A dog howling at the coming of death, and instances of cats finding their way back home over a distance of some miles—in some cases after being transported away under cover—are further proof of their supernormal senses.

There is no need to emphasize the fact that the ancient Egyptians revered cats and took extreme trouble in mummifying them : nor the fact that cats frequented the temples and courts—proofs of the regard the ancient Egyptians had for these animals and possibly for their supernormal senses.

In every record where the psychic powers of a witch have been proved there has not been one instance wherein she had not a cat—a so-called familiar.

Horses become aware of impending danger and will often shy from crossing an unsafe bridge, well knowing that the bridge will

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not bear more than a certain weight, even though to the human being it may seem sufficiently safe.

A similar sense of danger is shown by horses when lead to and persuaded to cross rivers where danger lurks.

The bush horse—one born in forest surroundings—seems to sense the danger of quick-sands in the bed of a river, and will refuse to enter the water, although there may not be the slightest indication of such danger from the bank. Yet at other places such horses will cross most willingly and without the slightest show of fear.

If rats which have been aboard a ship in port suddenly start to leave the ship en masse, it is held to be an infallible sign that the ship will not survive another voyage.

Animals in the desert sense water at a great distance and deer travel miles to a "salt-lick".

In the forests of Ontario, Canada, I have learned to know the meaning of the calls and howlings of timber-wolves, who range themselves upon the hills and give certain howls which are a never-failing prediction of coming storm, although it is often about twenty-four to thirty hours before the storm's arrival.

Bears, in particular, show proof of supernormal sense when preparing a den in which to hibernate. They never err in building their winter home of a thickness in accordance with the severity of the coming winter weather. So accurate they are in their judgment of the amount of snow that will fall that the Red Indians read the bears' signs and themselves prepare accordingly.

Macaque monkeys have a sense of knowing one's mood, even though one gives no outward sign. A happy mood will make them feel happy, when often they will talk in grunts and squeaks of pleasure. But should one be feeling upset or in a bad temper they will become quarrelsome.

Should any monkey or ape become possessed of a poisonous plant or berry, that cunning one will gaze at it, seem to sense (or psychometrize) it for a few seconds, then throw the poisonous thing away with a great show of apparent disgust; yet they greatly relish many kinds of herbs and berries, which they eat as though with a knowledge of their medicinal value.

Hunters and trappers tell of the ability of animals to know when a man is unarmed, just as they know when a man is carrying

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a gun. Old and experienced trappers know that it is impossible to trap some animals by usual methods, for it has been proved that they are aware of set and hidden traps, though no scent of the "human" be there to warn them.

Bird fanciers have written a considerable amount on the subject of "homing" pigeons. The wonderful and important part the pigeons played in the Great War as messengers is well known and the records docketed in the archives of the war offices.

Vultures know when an animal or a human being is sick when crossing great tracts of land. These carnivorous birds will arrive from far across the horizon, and hover and wait near the sick one as though expecting death—and a meal.

Birds migrating to another land know immediately they reach suitable landing.

During migrating season geese fly so high that the infallible knowledge they exhibit in descending at just the right place must be a supernormal faculty.

All humans have these and other seemingly strange faculties, but in most of us such supernormal faculties are dormant. The so-called civilized man of today is inclined to think he will but retrograde if he departs from the conventional life: while really civilization (so called) only tends to obscure from him his true inheritance.

Ancient societies of "initiation" and of "spiritual development" and "prehistoric man" also possessed great knowledge of the workings of Nature. They followed their more hypersensitive "awareness" and possessed powers beyond our ken.

The teachings handed down to us from the "ancient wisdoms" are mere remnants of the heights man attained in mental and spiritual faculties; but signs of those once "natural" senses can still be observed in animals and birds and also in a few hypersensitive human beings. Some occultists believe that he will pick them up again, on a higher level of the evolutionary spiral.

BOOK REVIEW

WAR DANCE, A Study of the Psychology of War. By E. Graham Howe.
Cr. 8vo. pp. 304. London: Faber & Faber. 7s. 6d. net.

A WORK for those who prefer serious reading. Most significant is the author's declaration that "There are only two possible gestures about life . . . the closed fist and the open palm . . ." Symbolizing Communism and Fascism, the clash between which two extremes threatens all civilization?

LEON ELSON.

I AM PSYCHE

By ROBERT E. DEAN

A Fragment of Occult Teaching presented in the novel form of the First Person Singular. "I am Psyche" one of the immortals, but "cribbed, cabined, and confined" in a physical Body while I learn to solve the Riddle of Existence on this earth.

And such the sweet and solemn tale of her
The pilgrim heart, to whom a Dream was given.
Harvey's Cupid and Psyche.

I AM a bit of the mighty Soul of the World. I am a Spark of the Divine Spirit. I am an immortal Monad. I am Psyche, a Human Soul.

When did I begin? As well ask at what hour a whirling nebula was born or a glittering star first shone. For that which constitutes my essence has evolved for myriads of aeons through an unbroken cycle.

Evolved, ever upwards, through a chain of lower planets, lower kingdoms, and lower worlds. Evolved, yet ever keeping intact through all those existences that indestructible Individuality within which God chooses to manifest Himself to mortal consciousness.

Where did I begin? In Divine Consciousness, yet dwelling at intervals upon other, far-distant planets, where Matter is much less dense than upon the Earth. On Saturn, for instance, my body was almost vaporous, and my existence light and easy. There I saw other similar Beings, and was seen by them. Everything was filled with joy and splendour and charm, glorious enchantment, and divine music.

There, I neither thought nor reflected. I scarcely even willed, but simply Was—drinking in sounds, forms, and light—floating like a dream from a celestial life to a celestial death, and from that death to life again.

Passing from planet to planet in accordance with the Divine Plan, I finally became materialized. Here, in the teeming atmosphere of the gross Earth, I am encompassed by a material Body and accompanied by a Spirit.

Here, only through the Body do I live, breathe, and have my Being. Yet, captive and troubled, I am imprisoned between my two companions, Body and Spirit ; for, as Body developed, it felt within itself a quivering essence—that something, invisible and immaterial, which it terms its Spirit—its Conscience, if you will.

Yes, Mankind has an innate presentiment concerning his triple nature, for even in his instinctive language he distinguishes his Body from his Spirit and his Spirit from his Soul.

At times, Body submerges both Spirit and Soul. Yet, with the Body the Spirit and the Soul must both also stagger about in the blood-red mists of anger or roll in the sin-stained orgies of carnal pleasures. At those times I become terrified by the profound silence and seeming acquiescence of my invisible companion, the Spirit.

Yet again, attracted by and together with the Spirit, I rise to such lofty heights of thought that we can forget the very existence of the Body until a peremptory summons abruptly reminds us of its mundane existence and we must reluctantly descend to earth.

Thus, swayed to and fro in an eternal struggle, I oft seek in vain for the Happiness to be found only in Knowledge. In vain do I sometimes seek to find even Myself in the passing sensations and fleeting thoughts of the corporal world which eternally gyrates before me.

Realizing that nothing is eternal except Change itself, and troubled and tossed about like a leaf in a whirlwind, at times I have grave doubts even of Myself and of that Divine World which is revealed to me only by my own pain and the seeming impossibility of ever reaching it.

Why can not my Body—why can not all Mankind—realize that that something which is restless within itself, that something which it so uncomprehendingly calls its Soul, is truly an ethereal double of itself ?

Why, oh why can it not be realized that I am the organ also of the Spirit, its sensitive medium and instrument of active volition which through it animates the Body itself ? That Body which, after all, is merely a lump of clay, a clod in the Field, and would otherwise surely remain lifeless and dumbly inert were it not for my animating Presence.

Yet, that astral body, though far finer and much more perfect than the earthly body, is not itself immortal. The Spirit must itself have animation—oil within its lamp—and the motivating influence of the Spirit is the ever-living Soul—whether bestial or sublime, obscure or radiant, retaining withal the divine image of God himself.

This earthly existence is drawing to a close. I find my Body declining and withering with advancing age. The final hour approaches. My Body is about to die. I, Psyche, have a presentiment of my coming separation from the Body. I review my earthly existence in rapidly succeeding scenes of startling clarity, and sadly realize that life has been divided between material instincts and higher aspirations. I fear the result.

Exhausted life comes to a stop on the mortal brain. The Body dies. I become perplexed and confused. I altogether lose consciousness for an interval.

I finally awaken. I am in a state of semi-consciousness, as though in the torpor of a nightmare. No longer have I a material arm to stretch forth or an earthly voice with which to cry out. Yet I vividly remember the earthly existence and suffer for the sins committed therein, existing in a limbo of terrifying darkness and convulsing fear.

All that I care for is the Body from which I have been so suddenly detached, and for which I still feel an invincible attraction. It was for that Body I lived ; yet now what is it ? In gnawing fright I seek refuge in the stilled heart, in the icy fibres of the brain, and in the stagnant blood of the veins. There is no warmth. There is no response.

Is my Body really dead ? Is it disintegrating ? Horrified at the thought, I make frenzied attempts to see clearly, to grasp something tangible, to communicate with someone. I can dimly see ; yet, struggle as I may, I can grasp nothing ; I can communicate with no one. I am helpless, convulsed with fear. The numbing Fear of the Unknown. Darkness is all about. Chaos is within.

I now see clearly only one thing, and this Thing both irresistibly attracts and horribly repels me. It is the sinister, phosphorescent glow of my own cold, earthly tenement. The still, inert, disintegrating Thing which was formerly my cloak in this mundane sphere—my Body.

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Anguished with fear, I dimly realize that this state of my existence may be prolonged—for months or for years, its duration depending altogether upon the strength of my past material instincts—the results of that past life—whether for Good or for Evil.

This terrifying phase has borne different names in different ages. Orpheus called it Erebus, Moses called it Horeb, and Christians sometimes call it Purgatory. The Greek Initiates identified this realm with the cone of shadow which the Earth trails behind it, and called it the Abyss of Hecate, that mysterious divinity who was the incarnation of Darkness and the Terrors of Night.

In these murky, fathomless depths, say the disciples of Orpheus and of Pythagoras, are tossed to and fro imperfect souls. They make desperate efforts to reach the haven of the Circle of the Moon, although the violence of the madly rushing winds beats them back to Earth by millions. Homer and Virgil compared these poor lost souls with whirling leaves, or swarms of blinded birds who had been maddened by the tempest.

I gradually become more clearly conscious of myself and of my new condition. In this dark Abyss of the terrestrial atmosphere, electric streams of irresistible force sweep me wildly hither and hither. Like fugitive flashes through a dense mist, I dimly perceive other inhabitants like myself.

I begin a desperate struggle to free myself from this earthly attraction and rise into the upper strata where I hope to reach my proper level—yet which I fear friendly guides alone can point out to me.

I struggle frenziedly for ages, and at long last a friendly guide arrives. In the reassuring comfort of his embrace, the Earth disappears as the phantom of an evil dream. As my winged conductor bears me away into the depths of space I am overcome with joy and fall into a delightful trance.

I awaken, refreshed, in the golden vale of an ethereal star, devoid of elemental atmosphere, where all is of a sensitive, exquisite nature. Luminous forms surround me like a sacred cult to initiate me into the wonderful Mysteries of this new Life.

Are they gods or goddesses? No, I find that they are souls like myself. And, wonder of wonders, their inmost thoughts beam

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forth in their countenance. Here, Body is no longer the mask of the Soul, for the transparent Soul now appears in its real form, shining forth in the clear faith of unpolluted Truth.

I rejoice in the knowledge that I have returned to my divine Home. This mysterious Light in which I lave myself, which then emanates from me and in the glory of which is reflected the smiles of loved ones—this Light of Great Felicity is the Soul of the Universe, the Divine Stream, and in it I am vividly conscious of the Presence of God.

Quivering with delight at the call of the Masters, I spring forth into the Radiance from on High and seek to decipher the great poem of the Secret Word, and to understand what I can of the Symphony of the Universe.

Of my terrestrial existence I retain none but noble memories, leaving all other recollections to sink into that forgetfulness which the poets call the Waters of Lethe. From without the Universe, I seem to have returned to it. Cybele-Maia with deep and comforting assurance draws me to her bosom.

Here I reconstruct and develop my Ambition, my Dream—that dream which was for ever being broken and as often begun anew upon the Earth. Here I work it out in accordance with the Divine Plan, yet magnifying it a hundredfold.

The only real and lasting things of Earth, I find, were and are manifestations of the Spiritual—Beauty, Love, and Truth—for in them the crushed hopes of mortals may revive beneath the dawn of Divine Life and the dreary, gloomy sunsets of earth kindle into the rosy dawn of a New Day.

Although in my Body I loved only one short hour of pure and unselfish Beauty, Love, and Truth, that single pure note snatched from the discords of earthly life is here repeated in marvellous progressions and ever-ascending Aeolian melodies.

But, alas, I realize that perfect, eternal, heavenly life is the lasting reward only of the perfect and the most sublime of souls, and that all others must bow to and obey the Law ; must undergo yet another trial and, if they will, attain a further degree of learning and of perfection.

My heavenly life is even now drawing to a close. A powerful force once again irresistibly attracts me to the struggles and the sufferings of Earth. This attraction, this desire is mingled

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with a terrible dread and a mighty grief at leaving the Divine Life. But the time has come. The Law must be obeyed.

I bid a sad farewell to my companions: The tears of the blessed, the loved ones I am leaving, shower me like a heavenly dew, leaving in my consciousness the burning thirst of an unknown happiness: *This time I will not forget the Lesson.*

I feel a sensation of dizziness. I can no longer see my companions of Light. I am overcome. I awaken again in a dense atmosphere. With my guide, I am approaching the Earth—that vale of Birth, of Toil, of Sorrow, and of Death—yet, mayhap, also of Joy, of Life, and of Knowledge.

My winged guide points out to me the woman who is to give me physical birth. She bears within her womb the germ of a child, a child which will live only if I animate it. I come.

As I creep into that warm cavern I feel myself caught up. Between me and the Celestial Light is interposed wave after wave of red, rushing blood and tissues of yielding, yet all-enveloping flesh. I must not forget the Lessons of my past existences. *I must not forget . . . I must not.* Consciousness flickers and fades.

I awaken and stir, and after an interval of a few months a terrible convulsion compresses me as in the clasp of a giant. I struggle, but grow quiescent. A bloody surge tears me from the mother's body. The child is born a helpless, pitiful bit of earth, which cries aloud with fright, the echo of my fear.

My memory of those golden, celestial regions has returned to the occult depths of the great, all-enveloping Unconscious. It can be revived only by the development of Knowledge—by a knowledge and understanding of the Divine Plan and Purpose—that great, eternal Circle which alone reveals to Mankind the true meaning and purpose of Life, and of Death, and of Life again.

I am Psyche, a Soul. *I am Knowledge.*

BOOK REVIEW

THE SEVEN SYMBOLS OF LIFE. By Alan W. Watts. Buddhist Lodge, 37 S. Eaton Place, London, S.W.1. Price 1s.

A DELIGHTFUL essay on seven symbols which veil the fundamental verities of life. H. S.

A UNIVERSAL RELIGION

By E. M. PATERSON CRANMER

The dream of a synthesis of all the great world-religions is, in the view of the author of this essay, realized in the universal Bahai movement.

THE whole world is waiting for a renewal of the divine message. But few, save the very intuitive, the most profound of our thinkers, and those of simple, child-like faith among us, are aware that the message has already been given.

To some it produced a great upheaval of consciousness, a complete revolution of cherished ideals, an utter change in the self. To others it was a confirmation of their own deepest spiritual thought, a colossal authority to substantiate and strengthen the answer to the god-voices in their own hearts. To some it came, as so many great messages come, as a light in an hour of utter darkness and the desolation of a great sorrow. To the simple it came more as a benediction, a gentle dropping of peace into the waiting heart, a soft tranquillity as beautiful as the unveiling of rose-red dawns or the stillness of the moon reflected in deep waters.

Today, in the hearts of most of us, there is an inner urge that longs for fulfilment, a desire towards a greater spirituality than we have yet known, together with a repudiation of the very thing we seek, that is at least as it exists in the more orthodox expressions of the day. The old world of dogma is crumbling, but we feel that we have nothing to put in its place.

Science? The patient seeker after Truth, whose own dearly loved ideals are very often smashed in the very search ("clear-visioned though it break you"), stands, a magnificent figure, in the community. But Science is only for the few. Spiritualism? Spiritualism, in its highest sense, the earnest seeking for a spiritual communion *for its own sake*, is good, but again this path is only for the few. The majority is neither scientifically trained nor has the spiritual capacity to perceive truths presented in such a form. The artist, perhaps, has the truest apprehension of spiritual truths, but real artistic perception is so rare in the community that the artist's message is often necessarily confined to the artist.

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Theosophy, a truth containing divine truths, appeals to the comparatively few intellectuals in the community, whilst to those of a contemplative turn of mind there is, of course, Yoga. The Christian Science conception, that everything in existence is good, and evil purely a negation of good, is a high conception, but again is only reserved for a section of the community. These are all the expressions of truth—but only partial truth. The world needs a Universal Religion that will include all these partial truths in Truth itself, and at the same time will answer the needs of all those who form the mass mind, the mind of the man in the street.

The Bahai movement, its great Prophet Baha'u'llah, started in Persia, and was heralded by a young and ardent religious reformer, Mirza Ali Mahommed. His teaching was regarded as a menace to the prevalent Mahommedan religion and he was executed at Tabriz in 1850. He was succeeded by the great Prophet of Bahaim, Baha'u'llah, who proclaimed himself as the bearer of a great and new revelation to mankind. He was thrown into prison, his house sacked, his possessions confiscated, and his wife and family driven from home. His imprisonment lasted for over twenty-five years.

The Bahai religion stands for the unity of all religions, and teaches that the foundation of all Truth is one. The principles are as follows :

1. The independent investigation of truth.
2. The oneness of mankind.
3. International Peace.
4. Religion must conform to science and reason.
5. Prejudice must be for ever banished.
6. Equality of Sexes.
7. The Social Plan.
8. The Parliament of Man.
9. Universal Education.
10. Universal Language.

Is this a faith that will combine the religions of the East and West ? Certainly. The time for that union is now come. It is remarkable how, in the last few years, the Science of the West and the Occult Wisdom of the East seem to be arriving at the same conclusions, although by entirely different methods of approach and investigation.

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For centuries the East has been studying the resources of the inner self, whilst the West, until comparatively recently, has confined its investigation to the outer universe. Both have been engaged in exactly the same search but the search has been limited by its method and only partial in its results. What the world really needs is a gospel of "inspired action" (I borrow the phrase from Paul Brunton, author of *A Search in Secret India*), or, as I myself would express it, the gospel of tranquillity maintained in action.

The cultivation of the inner self is useless unless it has some result in the world of activity. Contemplation rightly directed has its own high results. The contemplation of self for the needs of self and through the medium of self will be coloured and obscured by the veils of personality—that is, conscious personality. But to get beneath that personality will be to get to reality, to the soul itself, and what the soul utters is unerringly right.

The teaching of this new religion (or rather the restating of the divine truths in the old religions, combined with this latter-day revelation) must necessarily include both Eastern and Western thought, otherwise it has no claim to be a Universal Religion. All the world religions live within it. The teaching includes paths for the East and West. The men and women who find contemplation the only way to spirituality, and whom I will roughly describe as followers on Eastern lines of thought, will find exquisite confirmations of their own inner beliefs in the following passages :

With the hands of power I made thee and with the fingers of might I created thee, and in thee have I *placed the essence of My light*. (Italics mine.)

Contrast this with the saying of Jesus : "The kingdom of Heaven is within you."

Be thou content with it and seek naught else, for My work is perfect and My command is binding. . . . (*Hidden Words*, Baha'u'llah.)

Thou art My lamp and My light is in thee. Get thee light therefrom and seek none other than Me, for I have created thee rich and bountifully favoured thee. (*Hidden Words*, Baha'u'llah.)

. . . Turn thy sight unto thyself, that thou mayest find Me abiding in thee, mighty, powerful, and self-subsisting. (Italics mine. From *Hidden Words*, Baha'u'llah.)

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The following is a passage which should be a comfort to those who seek belief in personal immortality :

Thou art My dominion and My dominion perisheth not, wherefore fearest thou thy perishing ? Thou art My light and My light shall never be extinguished, why dost thou dread extinction ? Thou art My glory and My glory fadeth not : thou art My robe and My robe shall never be outworn. . . . (*Hidden Words*, Baha'u'llah.) . . . Forget all else but Me and commune with My Spirit.

And again :

A servant always draws near unto Me with prayers, until I respond unto Him. And when I have responded unto him, then I become his ear wherewith he heareth. . . . For the Owner of the house becomes manifest in His house, and the pillars of the house are all illumined and effulgent through His light. (*Bahai Scriptures*, Bahai New York Publishing Committee, N.Y.)

For the practical life that confronts most of us in the West, who are forced by external conditions to live almost entirely in the world of action, there is another teaching, which one might call a specific teaching for the West. The attitude that we now hold towards work must be entirely changed. Man's work must be inspired by the motive of service to humanity, which includes, of course, those we love and who are dependent on us. In order to attain to this state of mind, we of the West must experience an entire change of heart. In the Bahai message there is also a specific solution of the economic problem that confronts us all today.

It is made incumbent on every one of you to engage in some one occupation, such as art, trade, and the like. We have made this—your occupation—*identical with the worship of God*. (Italics mine. From the *Bahai Scriptures*.)

Every soul who occupies himself in an art or trade—this will be accounted an act of worship before God. (*Bahai Scriptures*.)

Man should know his own self, and understand those things which lead to loftiness or abasement, to shame or to honour, to affluence or poverty. After man has realized his own being and become mature, then [material] means are required. (*Bahai Scriptures*.)

. . . The man who makes a piece of notepaper to the best of his ability, conscientiously concentrating all his forces on perfecting it, is giving praise to God. . . . This is worship ; to serve mankind and minister to people's needs. Service is prayer. (*Bahai Scriptures*.)

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Man must work, and in that work show the qualities of God and thus do good. His work, both material and spiritual, must reveal what he himself is. By his arts, sciences, inventions, all of his work, man *must reveal his highest capacity*. (Italics mine.)

Here is the passage that summarizes the teaching of East and West, and might be called an East-West gospel.

Although a person of good deeds is acceptable at the Threshold of the Almighty, yet it is first "to know" and then "to do". . . . By faith is meant conscious knowledge, and second the practice of good deeds.

Know thou verily, the brilliant realities and sanctified spirits are likened to a shining crescent. It has one face turned toward the Sun of Truth, and another face opposite to the contingent world. The journey of this crescent in the heaven of the universe ends in becoming a full moon. That is, that face of it which is turned toward the divine world becomes also opposite to the contingent world, and by this both its merciful and spiritual, as well as contingent, perfections become manifest. (*Bahai Scriptures*.)

Do not pray all the time ; when will you act ? Do not work all the time ; when will you pray ?

BOOK REVIEW

A LAMP IN THE WINDOW. By Ethel Field Foster. De Vorse & Co., Publishers, 843 South Grand Avenue, Los Angeles, California. Price \$2.50.

The unfamiliar spelling is probably due to the fact that the book is American, but when the French word "Académie" is Americanized into "Acadamie" we cannot repress a shudder.

The story concerns a person called, indiscriminately, "Anne" or "Little Anne". Neither seems human. When she goes off to Los Angeles "in late summer" (!) to find a haven and hide her head until after her baby shall be born, she is glad to find lilacs are blooming.

And why should John—the upright and honourable—have seduced her when there was no bar to the marriage of either of them ? In a novel, events, no matter how startling and unlikely, should possess the quality of *appearing* natural. Here a sense of impossibility persists throughout the book. The characters are made of cardboard. The circumstances are woven from a poverty-stricken fancy.

R. E. BRUCE.

PILGRIMS ON THE WAY

By R. E. BRUCE

A delightful Fragment echoing that, "Call from Afar" which from time to time stirs every human Heart, and the gentle persistence of which at long last will draw all men to Realization of the Divinity within.

AT the first dawn of awareness of the Reality within, the soul is swept by wonder and enchantment. The Silences come round and cling.

We sink into a very dream of wonder, of beauty, of content. It is mystic, incomprehensible . . . For there is here no war, no sorrow, no weariness, nor worry, nor any of the great terrors of the world. We float in a mist of ecstasy in which there is no today, no tomorrow, and no might-have-been. There is but this all-pervading and wondrous Now in which we live with spirit poised as it were midway between earth and heaven . . . all-seeing . . . all-knowing . . . and all-perfected. Out of the very depths we wander into the very dwelling-place of God.

Ever more and more the great Silences enfold us.

It is but our outer shell that is here, on which men gaze in wonder.

Our earth-born spirits are earth-bound no longer. We soar from height to height . . . the spirit of our soul is freed.

The world calls, and we return . . . but not as we have been.

That has come to us which, no matter how far we may wander, or how low we may sink, can never be effaced. It is eternal. Unforgettable.

We have entered the Way. One foot is set along the Path—the Path that leads to God. All nature, life, and people seem to turn their faces towards us, to help us on our journey. Life is simplified. We live in an enchanted world.

We have risen above suffering, fear, and pain.

At last we are in rhythm and harmony with the universe, and have reached that heaven which is within.

THE OCCULT REVIEW

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THE
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This is probably one of the most important books on Occultism that have appeared during the last twenty years.

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We think no more for tomorrow than do the lilies of the field. Today is here. Life becomes an enchanted thing.

We have all, even the lowest of us, at one time been possessed by some such dream. For one exquisite instant we have recognized love, truth, beauty, harmony, and peace.

But we cannot perpetuate the moment.

Reaction comes, and with it something like despair.

Earth and heaven and time and space, which were swallowed up in one eternal Now, rise once more into our reluctant consciousness. The material world drags us back to surface things, when we yearn to live beyond and above its clinging tentacles. The spark within us droops—dies down. Eating, drinking, clothing, earning a living resume that place in life which we imagined they had for ever lost.

How can we keep soul, mind, and heart fixed steadfastly on God when all around is the busy, restless, clamouring world? At last we cease to ignore the insistent whisper from afar, and sink back to the humdrum materialism of our former existence.

But not for long. Again the spirit beckons. And once we have tasted of its wondrous joy we can never utterly return to that which we have been. Up and down we soar and sink.

Many have perseverance and fortitude. Few have courage. And infinite courage is needed if we are to live the true spiritual life.

To work steadily, honestly, and well, to arrive punctually every morning, and close the office door carefully as we leave at night is not enough. Do not even materialists do the same? Arduous efforts are necessary, not only to stabilize and consolidate the ground we have won, but to advance. For there can be no standing still. Nature's law is inexorable. Advance we must or suffer retrogression.

The Path entails service. Without it no man can be the servant of God. Those mainly or wholly interested in themselves can be neither God's servants nor realize happiness or contentment. And this is the very argument some people use against life on the Path. "Is it not the height of selfishness," they ask, "to think and work only for personal salvation and spiritual stature?"

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ERNEST NEWMAN gave this book 1½ columns highly favourable review in the *Sunday Times*.

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PILGRIMS ON THE WAY

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Happily, these two statements are in direct conflict. No one can actually tread the Path and be self-centred at the same time. But many spurious imitations of the Path exist, where selfishness and self-centredness sprout, grow and flourish. There is formalism, the dependence on rites and ceremonies, the slavish following of a Church's tenets, the belief that prayers, candles and genuflexions will lead to God. All these are valueless as proofs. *For spirituality is not a set of opinions, but a way of life.* A truism which cannot be too often repeated.

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H. P. BLAVATSKY AND THE THEOSOPHICAL MOVEMENT. By C. J. Ryan. Cr. 8vo. Pt. Loma, Calif., U.S.A.: Theosophical Press. \$2.50.

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[*The name and address of the writer, not necessarily for publication, are required as evidence of bona fides, and must in every case accompany correspondence sent for insertion in the pages of THE OCCULT REVIEW.*—ED.]

THE SPIRAL OF TIME

To the Editor of THE OCCULT REVIEW

SIR,—The title chosen for the article by R. E. Bruce, "The Spiral Flux of Time", conveys a first impression which is not borne out by the contents of the contribution in question. "Flux" implies a dynamic characteristic-movement; whereas the purport of the essay, as it appears to me, is to the effect that the changes which we call Time are movements in that basic Reality which is Eternity; and Eternity is static, changeless, beyond the limitations of Time and Space as they appear to normal consciousness. See OCCULT REVIEW, p. 59: "In reality Time does not change. It is we that change."

Faithfully yours,

LEON ELSON.

(The original title selected by the Author, "Fluidity of Time's Spiral", in spite of its length, certainly better expresses the meaning of my Contributor; though the article itself leaves no doubt as to what the writer had in mind. Personally, however, we do not consider that Time is changeless: changelessness is a characteristic of nothing less than Eternity.—ED.)

BOOK REVIEW

THE ANGEL TEACHING OF THE NEW TESTAMENT. By Edward Langton, B.D., F.R.Hist.S., M.R.A.S. London: James Clarke & Co., Ltd. Price 5s.

THIS book is more for religious students than for those interested in occultism, although a deeper study of true religion cannot be separated from occultism because it touches the hidden meaning of the revelation of God.

Studying the hidden meaning of things brings us into contact with angels and then we know by experience what they are. Till that time arrives we must be content with such good books as this one, which should be in the hands of all serious students.

L. B.

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UNDER THE READING LAMP: A CAUSERIE

IF God indeed "created man in his *own* image", then may it with equal truth be stated that man has ever since endeavoured to fashion his Maker like unto himself. Not only have different peoples, with varying religious beliefs, pictured in the past their Creator in many shapes and invested Him with a host of attributes, but in actual fact it has now come to this : each one of us who worships a Supreme Being entertains a personal conception of the Deity, modified to suit his individual tastes.

The early Israelites recognized lawfully only one God ; hence, as pointed out by Dr. Frederick A. M. Spencer, in *The Future Life*, communications with the spirit-world were denounced ; the name for the departed, *elohim*, used by the Witch of Endor to Saul, explaining "why necromancy was treated as disloyalty to the Lord Jahwe".

In the Vedic age of Indian literature one finds the Hindu priest supporting henotheism, which is really the worship of one deity under many forms ; also, such is man's love of complexity, heaping up ritualistic practices. There have always been, of course, from time to time, revolts against this "gratuitous multiplication of entities", to adopt Occam's phraseology. Thus Sankara Acharya's appeal of *ekam evadvitiam* and *tat tvam asi* ; his plunge to the other extreme ; and the call of Buddha to Nirvana—beyond the gates of the senses, within. So the Upanishadic teachers, observes Kovoort T. Behanan, had for the popular religion of gods and sacrifices merely veiled contempt. "The priests were satirically represented as a procession of dogs, each holding the tail of the one in front and saying : 'Om ! Let us eat ! Om ! Let us drink. . . .'"

However, to seek the Kingdom of Heaven *within oneself* appears to most people too difficult a task ; paradoxically, because of its veritable simplicity. And since for some folk one heaven is not good enough, many have in course of time been evolved ; filled with myriads of angels. Basilides, in the use of the word "Abraxas", advanced the belief that between this earth and the empyrean extended no less than three hundred and sixty-five heavens : one for each day of the year ?

Mention of the mystical word brings us to the point we wish to make ; that, as an outcropping of priestcraft and the worst elements of orthodoxy in religion, there still persists in the realm of Occultism this craze for plurality, multiplication, and elaboration. Particularly in ceremonial magic do the rotting twigs of lifeless forms continue to damp down the white flame of the Spirit.

Eliphas Levi is a signal example of the *soi-disant* occultist who, metaphorically speaking, festoons his body with magical symbols and kabalistic signs, and gives voice to mysterious utterances that are but incense upon the altar of his own pride. His greed for the display of ritual caused him to vacillate between the attractions of magic and the showy trappings of the Church of Rome. He served neither master well, spun

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with the bright web of his imagination as much confusion for himself as for the unwary fly. Writes Arthur Edward Waite, in his translation of Levi's *Transcendental Magic : Its Doctrine and Ritual* (Rider ; 12s. 6d.) : "As he loved occult theorems apart from occult happenings, so he loved Roman forms ; and as he venerated the golden chain of imagined adeptship, so he venerated the notion of hierarchic teaching and believed firmly that those should rule the world of human thought who understood Latin doctrine and practice according to his own considered private judgment. He never left intentionally the Church of his childhood, but he defended it on his own terms. He died in the end fortified by its last Rites, and—under the paradoxical denomination of occult philosophy—his memorials are with us as an attempted eirenicon between modern thought and Roman doctrine which has never deceived anyone but possibly him who devised it."

Levi's documentation has, for the most part, more lustre than weight ; he sees connections between facts that bear no relation to each other ; his deductions are frequently as inconclusive as they are cunning. Much of his rambling disquisition upon the Kabalah, albeit original, is patently absurd ; of the bulk of his comments respecting the Tarot cards the same may be said. His inaccuracies are manifold, error being supported by error ; again and again he avoids the unravelling of some knotty point by promising to clear up the mystery later, and then conveniently having a lapse of memory and entirely forgetting to do so.

This materialist at heart and cynically-sceptical philosopher who ventured to dismiss God as a hypothesis which is "very probably necessary", is more pompously pretentious than any similar writer of our time ; though, it must regrettably be admitted, we have with us yet some occult Bottoms who dream their fantastic dreams of adeptship, and who are sublimely ignorant of the ass's head which presses upon their own shoulders. Eliphas Levi, while "he defines Mysticism as the shadow and the buffer of intellectual light, and loses no opportunity to enlarge upon its false illuminism, its excesses and fatuities"—erects a shapeless and the flimsiest of fabrics upon the shifting foundation of his vivid imagination. Mr. Waite, with gentle but forceful erudition, explodes the pseudo-occultist's extravagant claims ; his admirable and copious notes make the reading of this thick tome worth while. He skilfully amends all Levi's errors. Indeed, Waite has turned a sow's ear into a silk purse.

"In the case of a human being the zygote is about 125th of an inch in diameter," remarks Arthur W. Osborn, whose review of the evidence for continued existence, reincarnation, and mystical states of consciousness, entitled *The Superphysical* (published by Ivor Nicholson & Watson ; 12s. 6d.), outlines a philosophy which provides a key to the meaning of life, upon which it sheds more intellectual light than Levi's *Transcendental Magic*, notwithstanding its mystical trend. Mr. Osborn proceeds to inform us that the zygote is a complex microcosm. "The cell multiplies by dividing into two ; and the two become four ; the four eight, and so on until in the human body it is estimated that there are over a thousand billion cells."

Herein, we surmise, likes the explanation of man's constant urge to pull things apart, split them up, and to create diversity. It is the first instinct

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of the child, as it is of the puppy. Without this scattering of the fire in sparks, this sprinkling of the water in drops, there could be no birth or growth of phenomena in space, no evolution in time. But, observes Arthur Osborn, the "universal unifying tendency manifests in us human beings as an egoic centre. The real unity, however, is the universal life or absolute, and our personal egos reflect, as it were, the unchanging unity of the infinite, and therefore bear the impress of immortality". Diversity there must be as an essential to progress. But as for a healthy organism the cells must be in harmony; thus must body, soul, and spirit be attuned. So, as we see it, the human being has to aim at unity in diversity, and it is this loss of the sense of wholeness in the insane attention to details, the forgetfulness of the One God in the adoration of His many images, which is the supreme folly of the modern world, as it was of the ancient. In a word, the Prodigal Son must return to his Father!

"Admittedly most religions are cluttered up with doctrine, formalism, or even sheer superstition," argues Arthur Osborn, "but the core of the religious feeling is that there exists the possibility of achieving a state of consciousness beyond the limits of normal time and space. . . . It is not a question of going out or turning inward, but of freeing yourself from that consciousness which knows itself as separate." He tells us, however, that in the East a man who has learnt to live above the pairs of opposites, whose consciousness has broken free from the illusion of egoic limitations, "realizes that all that he had been blindly seeking outside himself is really within". Undoubtedly the former statement is the more correct of the two, for ultimately "within" and "without" cancel each other in infinity; still, being conscious of the spirit linked with mind, in temporary relationship with one's physical body, it is natural to change the focus of one's thoughts from "without" to "within" when striving for unity with the Universal Spirit. Mr. Osborn affirms that "Mind and Matter are one in their origin, and are manifested forms of the fundamental unity, Life". Very ably he has proved, we think, his contention, in which he is in agreement with Spinoza; that things are seen under the aspect of Eternity.

J. C. McKerrow, author of *Evolution Without Natural Selection* (Longmans, Green & Co.; 1s.), holds the same view. He concludes the last of his three instructive and logically reasoned essays—upon Life as "Habit", The Emergence of Man, and The Evolution of Sapience—with the expression of his conviction that "the wise, by reflection or by varied experience, have long ago seen the folly, the insipience of allowing the life of the present to be conditioned by memory or by anticipation, have transmuted 'from everlasting to everlasting' into 'eternal' in the sense of 'unrelated to process'; have aspired to live as indifferent to their past and their future as lower animals, but to live in the present *sub quadam specie aeternitatis*".

The author of these essays rejects the hypothesis of natural selection as needless to a truly historical view of life, that which considers an organism to be the "habit" of its kind; "of that *negative* way of accounting for the forms of life by assuming an unlimited supply of variations, on the one hand, and eliminating forces on the other". Though he holds that the mechanist is perfectly justified in his attempt to give a completely physico-

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chemical account of live things and living processes, yet the mechanistic biologists ought to face the fact that their account is deliberately leaving life out of the reckoning. "What made chemical activity truly living," postulates this psychologist, "and embodied the living process in truly living individuals was its capacity to *continue through* a phase that would have meant *cessation* in an ordinary chemical reaction—the state of chemical equilibrium." Three fine essays, astutely reasoned, and revealing very uncommon sense.

"There is but one problem for humanity to solve—the problem of its own Self-Realization," is how Josephine Ransom starts her treatise on *Self-Realization through Yoga and Mysticism* (The Theosophical Publishing House; price not mentioned). The reference is, of course, to the "Over-self", of which Paul Brunton has recently written so wisely and so well, and not to the lower self, to escape from the tyranny of which is the prime purpose of the yogin. Many are the methods of obtaining this end; and those of the West, as this writer indicates, differ from this one only superficially. "It is clear," she writes, "that the stages of approach to God are very much the same in East or West, in ancient days or modern. The road to God lies in the human heart, or Self, and nowhere else. That is our true pilgrimage." Intended to set the feet of the beginner in this line of spiritual advancement upon the right path, her little book will adequately serve its purpose.

As modes of meditation are very similar in the East or West, so religious beliefs of primitive peoples closely resemble those of civilized races. Among the Omaha Tribe of Indians, for instance, according to Miss Alice C. Fletcher, of the Peabody Museum, as quoted by Hereward Carrington in *The Psychic World* (Methuen; 12s. 6d.): "Heaven is thought to be a place like this world. Each one enters heaven as he left this world; the adult is still an adult, the child a child. Friends welcome each other and relatives are united." Which at least coincides exactly with the teaching of Spiritualists. "There is said to be a succession of heavens, each one better than the preceding. . . . Each succeeding heaven is reached as was the first, the person dying in the heaven where he may be, and entering the next above him." Theosophists refer to "planes": where is the distinction?

Hereward Carrington, who can speak with authority as Director of the American Psychical Institute, after more than thirty-five years investigation of psychic phenomena has "become quite convinced of the reality of some super-physical world of some sort", and of the actuality of such supernormal phenomena. A cautious admission. But Mr. Carrington is an advocate of Psychical Research, a scientific investigator to his fingertips; he is not a Spiritualist, and draws a sharp line of distinction between Spiritualism and the former unbiased enquiry into a fascinating subject, which, because of its emotional attractions, is an easy road for fraud, illusion, and hysteria: "The credulity, superstition and nonsense which one encounters is simply amazing," Mr. Carrington generously grants "Yet," he adds, "the fault lies largely in the public, and not in the subject itself. We encounter the same sort of credulity, stupidity and sheepish belief in religion, politics, business—in every walk of life."

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Outstanding chapters in this entertaining volume are those on "The Psychology of Genius", "Personality and Personal Identity", "The Psychology of 'Spirit Communication'", "Animal Psychism", "Concerning Levitation", and "Yoga Philosophy". Part II deals with Psychic Phenomena Among Primitive Peoples. Touching upon magical rites and ceremonies, the author says: "It must not be thought that the belief in Magic is limited entirely to savages: on the contrary, many learned men in all ages have believed in and practised it; and in our own day it finds representatives such as Eliphas Levi, Papus and Aleister Crowley. Even the belief in witchcraft is still very much alive—as Theda Kenyon showed in her book *Witches Still Live*." Some may think that here Carrington himself displays a shade of credulity; unless, for a moment, the journalist took control of the pen of the more sober psychical researcher? Or perhaps he does not personally subscribe to the belief in "witchcraft"; and much depends upon his interpretation of the term, even if he should. Anyway, he makes a strong case for the genuineness of psychic phenomena, never overstating the facts either for or against. He challenges the scoffing and bullying sceptic on his own ground, and compels him to throw his hands up.

The Path of Healing, by H. K. Challoner (Rider; 6s.), consists of meditations and instructions for self-healing; a series of treatments given, in the first place, to one who had been a sufferer for many years from an apparently incurable malady. Entirely successful in one instance, it is reasonably anticipated that they may prove so in many others.

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It is the principle of Separation, it should be understood, that is the root of all suffering; since suffering is caused by the struggle for supremacy between adverse elements of the Energising Principle, in their endeavour to obtain balance and mould themselves in harmony with the Divine Plan. "Everything proceeds in the first place from the Good; therefore everything has a spiritual value to the man who has learned so to attune himself to the Good that he can recognize and invoke the Good—or God—out of everything." Mr. Challoner is disposed to juggle with words, to adopt at times a rather precious style of writing; although what he presents is of excellent value he wraps it up in too much tissue of adornment.

Cyril Scott's latest book, *Doctors, Disease, and Health* (Methuen; 7s. 6d.), suggests to one that there are more cures in heaven and earth than are dreamt of in the philosophy of the average medico. This "Critical

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Survey of Therapeutics, Modern and Ancient", is a shrewd diagnosis of the mental myopia of most doctors and the majority of laymen. Not a few of this famous musician's friends have paid the price of placing too great faith in the infallibility of the medical faculty; one relation would have submitted herself to the surgeon's lancet, he relates, "had it not been for the intervention of a clairvoyant friend". Such jarring notes disturbing the harmony of his surroundings have had their repercussion in this volume.

Auto-therapy versus commercial serum-therapy is discussed; potentization versus injection; modern bio-chemistry, homeopathy, osteopathy, etc. Cyril Scott is well informed on what he writes, and one feels that he is largely justified in his criticisms; yet he somewhat weakens the force of his arguments by the vigour of his attacks. In our opinion, the least convincing portion of his book is that treating of the occult aspect of health and disease. Many of the remedies proposed by Mr. Scott appear to be quite worth a trial; with regard to "the efficiency of urine as a remedial agent", though, we are positive that most decent-minded persons would reject the cure as worse than the disease. Attunement of body, mind, and soul to the celestial harmony is achievable along cleaner lines.

PERSONALITY SURVIVES DEATH. Messages from Sir William Barrett.

Edited by Lady Barrett. With a foreword by Canon R. J. Campbell, D.D. Longmans, Green, and Co., London, New York, Toronto. Price 7s. 6d. net.

WE must confess to a slight and unwilling prejudice against books of this nature. Proof is so difficult, self-deception so temptingly easy, besides the fact that most seem to be written in ungrammatical language, and often by unbalanced, hysterical women ready to swallow anything without shadow of proof.

This work falls into an entirely different category. It instantly convinces us of sincerity. The people concerned are unlikely to be swayed by anything but common sense and reason. Sir William Barrett's chief interest when on earth was the science of Physics, whilst his wife has had a distinguished professional and public career, and the foreword is written by R. J. Campbell, D.D.

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Many of the actual "messages" resemble the kind of thing one hears from an ordinary fortune-teller, but in this case they appear all to have come true.

Descriptions of conditions prevailing in the next life are as usual vague and shadowy, but the impression given (on page 10) that "the ugliness of physical death and the corruption of physical flesh is unnecessary", *et sequitur*, is extraordinarily interesting. "Our Lord", he says (p. 11), "through living in the most spiritual vibration was able to raise the vibrations of the physical so that there was nobody to dispose of at His death . . ."

Such a thesis, seriously considered, must be of transcendent interest. He mentions that most children are imbued with considerable psychic

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UNDER THE READING LAMP

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faculty, which is driven out of them, sometimes with harshness and ridicule, by their elders.

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L. B.

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VOL. LXV

OCTOBER, 1938

No. 4

Editorial

IN these days more and more importance is being attached to the question of sound and its effects on modern civilization. To those who have studied the Occult Tradition it is indeed welcome, for they realize that it is high time that such an interest should be aroused, for sound has both a constructive and a destructive value which is of the utmost consequence to the future well-being and health of the human race. One sometimes hears of organs whose lowest stops must not be used for fear of loosening the foundation of the building in which they are; more frequently is heard mentioned the story of the shattering of wine-glasses by notes played both on a violin, and it is a well-known fact that the ugly sounds by road-drills, motor-cars, machinery, etc., produce a very and unsettled condition in persons subjected to them. 555) writes : told that sound, particularly sound used with knowledge, is a tremendous the most powerful forces that can be used, and which the electricity

it is mostly the destructive rather than the negative element that is in evidence today. What of the constructive value of sound? What is being done in the way of research into this most important subject, and what use is being made of the knowledge gained? The ancients are said to have had a great quantity of information on this subject, Iamblichus, for instance, says: "... music, therefore, is of a motive nature, and is adapted to excite the affections, and that the melody of pipes produces or heals the disordered passions of the soul, changes the temperaments or dispositions of the body. . . ." And again, referring to the Pythagoreans, he says: "Sometimes, also, by musical sounds alone, unaccompanied with words, they healed the passions of the soul and certain diseases. . . ." In the *Odyssey* Homer relates that when Odysseus was wounded they stopped the blood from flowing by means of a magic song. Pindar tells us that Aesculapius used to cure his patients by lulling their senses with sweet songs. Proclus, too, has some useful remarks to make in his MS. Commentary on the First Alcibiades of Plato, as have also Ptolemy, Plato and Aristotle, and from the East the sages have presented us with the ancient science of Mantra Yoga.

Today little is known about sound in the Western world, and those who seriously interest themselves in it are few, yet a certain amount is being done in this direction, particularly in regard to healing, on the Continent and in America. The work of Mrs. Foulds, wife of the composer Mr. J. H. Foulds, who made a close study of Palestrina, and daughter of Mr. C. W. McCarthy, F.R.C.S., is most interesting and worthy of recognition. Having learnt that each of the "chakras" in the human body respond to certain sounds, her job, under medical supervision, is to "rebuild broken-down parts of the body by soft bell-like notes and rhythmic chants". Quoting a report as to the methods she uses a patient writes: "Putting her palms on my spine, a low musical note which is outside the normal range of a woman's voice broke from her lips; a single sound commencing as a hum, growing in volume and power, making my ears ring, and resounding in my body with the pulsation of gently lapping waves. She changed the note, ended in a meditative tone, and, listening with the tips of her fingers, New England with a stethoscope, she intoned an ancient chant." Mrs. Canada: The South A. Ltd. (South A. Gotch, Ltd.). otherwise contact. She states that every part of Entered as Second-class a certain note, and that she is so sensitive that

she can almost always *hear* the parts of the body which are out of tune, as it were, and which require to be treated, by bringing them up to the correct pitch by methods similar to those already mentioned. She is reported to have had excellent results.

The work of Madame Xenia d'Orso, the well-known Swiss operatic singer, is also of interest. Her range of three and a half octaves is in itself remarkable, but discovering the healing qualities in her voice, she gave up her career in order to sing in hospitals, sanatoriums and prisons. Sir Henry J. Wood even arranged an audition for her at the B.B.C. to discover whether it were possible for this power to be conveyed by radio.

In America the A.M.I.C.A. (the Aquarian Mystical Institute of Colour Awareness) are performing a useful work by investigating the powers of colour, sound and perfume in connection with the healing of disease, many of their conclusions being set forth in a book called *Fragrant and Radiant Symphony* written by Mr. Roland Hunt, a book which, though it may make statements that are rather hard to believe, does give one some interesting information and suggestions.

It is good to hear of these groups and people, even if they are few and far between, learning to use the positive qualities of sound, for it stands to reason that if it is possible to smash a glass by sound it is also possible to rebuild it again by sound. These building qualities can be demonstrated, in a very elementary way, quite easily, by means of the Eidophone. A simplified form of the apparatus can be made from a saucepan which has a hollow handle running right through into the vessel. Upon a rubber diaphragm stretched over the top of the saucepan is sprinkled lycopodium powder (ordinary dental powder will also prove efficient), and to the end of the hollow handle is fixed a rubber tube with a funnel. When words or notes of music are sounded into the funnel the powder on the diaphragm forms itself into patterns. The remarkable thing is, however, that should ugly sounds or words be uttered, the powder takes on an irregular or ugly pattern. This bears out in a practical way what the Ancient Wisdom has always taught regarding sound, demonstrating both its positive and negative virtues.

H. P. Blavatsky in *The Secret Doctrine* (Vol.-I, p. 555) writes : "We say and maintain that SOUND, for one thing, is a tremendous Occult power ; that it is a stupendous force of which the electricity

generated by a million of Niagaras could never counteract the smallest potentiality when directed with *occult knowledge*. . . .

"For Sound generates, or rather attracts together, the elements that produce an *ozone*, the fabrication of which is beyond chemistry, but within the limits of alchemy."

What recently occurred in America in an audience of young people who became emotionally frenzied by so-called modern music is referred to by Martha Blake in a short article entitled "Jazz, Voodooism and Black Magic and White" appearing in the current issue of *The Theosophical Forum*. She admirably sums up the whole question of the rightful and wrongful use of sound with the following words: "Music or vibration, because a fundamental cosmic power, can and should be used by man as an expression of collaboration with Divinity. Therein lies the power of white magic. The nether pole is black magic, which so subtly psychologizes the masses of thoughtless and emotional listeners to the 'jittery state' which the commentator refers to." It is obvious, then, that research into the effect of sound and music is of the utmost importance. A line of investigation that jumps to the mind is that of radio. One has heard of the beneficial results obtained in the treatment of disease by radiations of low wavelength. Would it not be possible for audible sound waves which have been converted into Hertzian waves to have some quite definite effect on both the physical and more subtle bodies of mankind? In other words, day after day, and year after year, programmes of music (good, bad and indifferent) are continually being broadcast from thousands of stations all over the world. Such a conglomeration of sound, which has been turned into radiations which penetrate and repenetrate physical bodies, should produce results of a surprising character.

One day the peoples of the world will again come to realize the great powers that they have at their disposal. In that day, and by the rightful use of these forces, let us hope that they produce a population which is perfectly harmonized in Mind, Body and Way of Life.

WONDERS WILL NEVER CEASE

A correspondent has written to say that they have come across an interesting book on time, races, and measurements of intelligence and intuition written by a Swedish clergyman. The

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author claims to have discovered a method by which he can distinguish the various racial traits which go into the make-up of a man and deduce, by means of a "Divining Rod" or a "Pendulum", the quality of character, intuition and intelligence he may possess. Our correspondent says that he has arrived at some extraordinary results and appends a list of examples (5-10 points = normal but slight; 10-15 = normal but good; 15-20 = good and highly intelligent; above 20 points tends towards genius.)

Shakespeare	. 29	points intelligence	22	points intuition
Macaulay .	. 28	" "	20	" "
Van Dyke .	. 27	" "	21	" "
Leo Tolstoy .	. 27	" "	30	" "
Louis Pasteur .	. 26	" "	16	" "
Lenin .	. 35	" "	27	" "
Dickens .	. 24	" "	20	" "
Greta Garbo .	. 23	" "	33	" "
Hitler .	. 18	" "	25	" "
Lloyd George .	. 17	" "	7	" "
Mussolini .	. 16	" "	11	" "
Napoleon .	. 24	" "	16	" "
Flammarion .	. 25	" "	30	" "
Freud .	. 26	" "	14	" "
Karl Marx .	. 26	" "	16	" "
Rafael .	. 29	" "	33	" "
Carlyle .	. 31	" "	27	" "
Marconi .	. 29	" "	21	" "
Axel Munthe .	. 26	" "	32	" "

Just how this gentleman arrives at his conclusions our correspondent unfortunately does not reveal. If they are obtained by unconscious muscular action it might be possible to give a reasonably good reading of the author's trend of thought. For instance, from the examples given here he might be described as having a decided leaning towards the Red element rather than the Fascist in politics, coloured by a rather a gloomy and mystical idealism. On the other hand, if his results are correct they certainly distinguish the oranges from the lemons.

DR. NANDOR FODOR

The following announcement has been made to members of the International Institute for Psychical Research :

Dear Sir/Madam,

After carefully reviewing and considering the policy of the Institute, the Council have decided that the employment of a whole-time director of research is not justified. Accordingly they have terminated with regret the engagement of Dr. Nandor Fodor, who is no longer connected with the Institute in that or any other capacity.

Research will continue to be directed by the Committee appointed by the Council for that purpose, with whom Mr. Laurence E. Evans, Dr. A. G. P. Wills and Countess Nora Wydenbruck will co-operate by kindly undertaking voluntarily any active or extended investigations which may be considered necessary.

By Order of the Council,

THE SECRETARY.

A similar letter was sent to *Light* and appeared in that paper on September 1st. In their issue of September 8th *Light* published Dr. Nandor Fodor's reply, which ran as follows :

"SIR,—I have been on a holiday in France. On my return I learned with considerable surprise that I was no more Director of Research for the International Institute for Psychical Research. The communiqué which you published last week was emphatic in stating that I was no longer connected with the Institute in 'that or any other capacity'. The public warning may make people wonder whether I have been guilty of misdeamanour or was expected to commit such under false pretences.

"Let me make it first clear that I have been one of the founders of the International Institute for Psychical Research. I have directed its research for four years with considerable sacrifice. I have built the Institute with my sweat and blood. It belonged to me more than to any member of the Council. Yet the present Council of the Institute felt in no way obliged to inform me that my services would no more be wanted and to give me a fair chance of resignation. It is true that a letter asking me to take this step reached me from them just before I started on my holidays. But I was given no time to answer it. While the Institute was officially closed for the holidays, and I believed everybody to be absent, an extraordinary

EDITORIAL

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meeting of the Council was called at which I was summarily dismissed.

"A letter which I found waiting for me on my return practically forbade me to enter Walton House and demanded that if I had any personal effects left at the Institute I should make an appointment, when 'the necessary arrangements will be made for these to be handed over' to me.

"To add to this humiliation, I was obliged to make this appointment with my own assistant. He kindly consented to see me. I had left two drawers of my desk locked. They contained my private papers. One glance inside the middle drawer was sufficient to tell me that it had been opened and searched. The original copy of an important new book manuscript of mine was gone.

"It is not true that my dismissal was necessitated by financial difficulties, or that a change of policy has become inevitable. The finances of the Institute have always been bad. Yet I always succeeded in securing the necessary support. I informed a member of the Council some time before they decided to dispense with my services that I would not draw my salary from September on until funds would become available.

"I challenge the Council of the I.I.P.R. to confess the truth. Members of the International Institute should insist on its publication. I am positive they will not approve of the manner with which the Council have treated me. I am entitled to satisfaction. I mean to get it.

“(DR.) NANDOR FODOR.

“London, Sept. 2nd.”

IMPORTANT CENSUS

Mr. Sylvan Muldoon, the well-known author of *The Projection of the Astral Body* and *The Case for Astral Projection*, is compiling a census of "out-of-the-body" experiences which he hopes to publish. In order to make this record as full and complete as possible, Mr. Muldoon has written to us to especially request readers who have experienced astral-projection, or similar phenomena, to send accounts of them to him, giving as many details as possible, c/c Census of Projections, Editor, Muldoon Building, Darlington, Wisconsin, U.S.A. He informs us that should anyone not wish to have their name appear in the printed work a pseudonym will be assigned to them.

ASTROLOGY AND THE PSYCHOLOGISTS

In the June number of *Character and Personality*, an international psychological quarterly, a Mr. Paul R. Farnsworth (Stanford University, U.S.A.) has written an article which he has called "Aesthetic Behaviour and Astrology". This gentleman, wishing to test the "validity of the claim that certain of the signs of the Zodiac are especially propitious for the birth of persons with marked aesthetic capacities", referred to six standard elementary works on Astrology and drew up a table of the Signs which were considered to exert an aesthetic influence. Over seven thousand names were then selected from *Pierre Key's Musical Who's Who*, *Grove's Dictionary* and the *Cyclopedia of Painters and Paintings* ". . . and distributed according to their birth dates (day of month only) among the twelve signs of the Zodiac. . . . Although a few critical ratios of surprising magnitude appeared (apparently due to the existent birth trends), these did not fall on the signs generally associated with the aesthetic capacities."

It is a pity that Mr. Farnsworth did not carry his studies into Astrology any further than the general qualities attributed to Sun Signs, for he might have discovered that there were such things as Rising Signs, Moon Signs, Planets, Fixed Stars, Aspects and many other influences which go to determine a person's capacities. It is also a pity that he has wasted so much time and energy writing about a subject upon which he is no authority, for it makes his article absolutely valueless both to Psychologists and Astrologers.

NEWS FROM HERE AND THERE

"A man may emanate an evil influence through his various sense organs and his extremities, but the evil transmitted by the eye is the most potent and dangerous."—R. P. Pinglay in "*The Aryan Path*", August 1938.

The Japanese Imperial Agricultural Research Station are reported to have discovered a method of killing a particularly nasty type of parasite, which attacks silkworms and destroys many millions of cocoons yearly, by bombarding the affected cocoons with supersonic waves (i.e. sound waves above 20,000 cycles per sec.). This drives the parasite out of the cocoon into a bath of water which is provided, and in which it is suffocated.—Solches ist das Leben.

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Messrs. Warner Bros. are now producing an astrological film to be entitled "When Were You Born?" The distinguished American occultist Manly P. Hall is assisting in the production.

The Friends of Madame Blavatsky, the organization which is forwarding a vigorous campaign to vindicate her name, have just secured new quarters in London at 94 Ladbroke Terrace, W.11.

Dr. Hertz, famous discoverer of the Hertzian Rays, is said to have been experimenting with bees, and is busily preparing a report on "the colours of flowers as the bee sees them".

Professor Heinrich Hensoldt, writing about his recent interview with the Dalai Lama of Tibet, who is under nine years of age, says: "I expected to meet a dull fellow with whom intelligent conversation would be impossible. Instead, I found the Dalai Lama to be more than a mere man. I felt as though he knew my most intimate thoughts. He spoke to me in my mother tongue, and, more surprisingly, in a German dialect which he could not have known by normal means."

The Kalpaka (which calls itself "The Occult Review of the East" !) for June-July 1938 has some scathing remarks to make regarding an article, written by Mr. Horace Leaf, which appeared on the front page of *Light* of May 19th concerning Hindu religion and Indian life. The Editor hints at the Oriental attitude to the West when he writes: "We ask what has the writer's religion done for his country and the West. Would it be an affront to say that their faith is only a name to cover barbarism, frightfulness, race in armament, sinister intrigues in other lands and distorted sense of nationalism. If these evils are ever growing not only to the West but to the world, can we legitimately ask has Christianity failed?" We do not think that it is Christianity that has failed, but that it is we who have failed Christianity, or, as we should prefer to say, the teachings of the Christ.

"It takes about fifty years to learn enough about Theosophy to understand its simplicity. Before that students are overwhelmed with rounds and races, with hierarchies and monads, and if they are not careful, with permanent atoms."—*The "Canadian Theosophist"*, August 15th, 1938.

"Regarding dream sensations, I wonder if you or any of your readers have ever *heard* colours in sleep? I myself have actually *heard* yellow!

"Helmholtz, the great physicist, once said that he believed that

if we could exchange the nerves of hearing and seeing, fixing the auditory nerve to the optic nerve and the optic nerve to the ear, we could hear lightning and see thunder."—*Letter in "John o'London's Weekly", August 26th, 1938.*

"The Egyptian Ministry of the Interior has announced that electric advertising space is to be let on the Pyramids."—"Le Matin", Paris, quoted in a recent issue of "The Readers' Digest".

FORESHADOWING "THE SHADOW. . . ."

In the July number of the OCCULT REVIEW we included an article by Colonel A. Braghine. In this issue we again have the pleasure in publishing a further article by him. Colonel Braghine is a Russian by birth, and was wounded four times while fighting in the White Russian Army during the Revolution. On the defeat of the White Russian Army he escaped to Paris, where he was made a member of the Astronomical Society of France, being introduced by the late Camille Flammarion. Then he emigrated to Brazil, where for a time he carried out an appointment as a professor of mathematics. Later he began a remarkable series of investigations which has resulted in a book. The title of the book is *The Shadow of Atlantis*, and it is to be published in the latter part of this month by Rider & Co. at 15s. He has taken an enormous amount of interest in the buried cities of central South America, more and more of which are being unearthed every year, although the English public so far has heard little of these discoveries. He states that over two thousand inscriptions written in Phoenician, Carian, Sumerian, etc., have been found in the wilds of Brazil; gives photographs of two statuettes which are almost undoubtedly in Egyptian style and which were discovered in San Salvador; in fact he has brought together such a mass of powerful scientific evidence (by means of geological, bathymetrical, archaeological, mythological and other data) to prove that the forefathers of the Egyptians originally came from South America, and that there was a continent in the Atlantic from whence they derived their culture, that it ought to prove one of the most sensational and important books that have ever been published on this subject.

THE EDITOR.

Vision and Truth

By L. A. G. Strong

The causes of dreaming, and the incidents which take place in those dreams, depend so much upon the physical and psychological condition of the dreamer, the possibility of outside stimuli, past experiences of the dreamer, etc., that the intricacy of their interpretation always proves to be a stumbling-block. There also enter into the question the little-understood factors relating to space-time and the fourth dimension, including clairvoyance and all connected with the supernormal faculties, making it still more difficult of understanding. We have pleasure in publishing for the first time an article written in 1928 by that celebrated writer Mr. L. A. G. Strong, in which he deals most interestingly with dreams and the element of vision with which they are connected.

THE last war, with its agonies of separation and bereavement, was the natural prelude to a wave of thaumaturgy. As the slaughter grew, and more and more instances were recorded of lost ones appearing again in dream and vision, the bereaved turned passionately in thousands to any channel which promised a communion with their dead. Many consulted professional mediums: others broke their health in the effort to pierce the veil: to others visions came unsought. The level of the world's consciousness was disturbed. Those to whom visions had been given were so full of awe and thanksgiving that the bare suggestion of scrutiny must have seemed impious. And, indeed, who in those days had the heart to question what was for so many their one stay and comfort?

Today, however, our hands are no longer tied, and it may be opportune to look closely into these visions, and to realize that, quite apart from all belief or disbelief in their alleged causes, there exist grave reasons for caution, for which we need go no further than the nature of our own perceptions. Whatever we think, however strong our faith, we shall do it no harm by inquiring as closely and as scrupulously into this branch of human experience as into any other. If we establish nothing scientifically we shall at least clear the ground and provide data for our successors.

First of all, then, let us set all questions of self-delusion, trickery, and the like, upon one side. We are not interested in fraudulent mediums; their exposure only confuses the issue. It affects the central truth no more than the malpractice of an individual priest affects his religion. Nor will it help us to establish that Mrs. Smith, of such and such a street, who related vivid and circumstantial visions of her dead son, was liable to fits of hysteria and exaltation. What we should do, all we need do, is to take the type of case which appears to be "genuine", in the sense that it contains no humanly discernible point of falsehood or misapprehension, and consider the likelihood of its being in fact what the seer believes it to be.

A man, upright, sober, matter-of-fact, known and respected by a wide circle of neighbours, is advised by telegram that his son has been killed. He bears his sorrow bravely, and it in no way changes the habit of his mind. There is no challenge to his faith. Soon afterwards, sitting in his garden, he has a clear vision of his son, standing a few feet away, smiling down at him. There are details about the vision which he does not understand at the time. Why was he wearing that? What had happened to his eyebrows? It is not till he receives letters from his son's friends, with a copy of a photograph taken a few days before death, that he realizes their significance. The queer addition to his uniform was the new regulation so-and-so, to be worn in such-and-such conditions: and he singed his eyebrows a few nights before he died, when a stove flared up in the dug-out. All of these facts are unknown to the father at the time of his experience.

Here, on the face of it, would seem to be a good case. Supernormal sight vouchsafed to a trustworthy observer who neither went out of his way to seek it nor needed it to confirm his faith. Even if we hold that the information may have reached him, telepathically, through the living agency of his son's friends (an advance reading, as it were, of the letters already on their way to him across the ocean), we must still admit that this knowledge dramatized itself to his senses in a supernatural manner. In other words, he had a vision.

We cannot, we *dare* not assert that this vision was not all it seemed to be. We do not know enough, one way or the other. But we can examine the principles under which such supernatural sight develops in the individual: and wherever possibility of

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human agency exists we are not justified in going for an explanation outside it.

Here we may lay down an axiom: "The thing seen is not necessarily the vision, nor the thing heard the message."

Before attempting to explain this, let us consider for a moment what happens in a dream. A lorry laden with loose sheets of corrugated iron has occasion to pass along a suburban road at four in the morning. The clatter it makes rouses some sleepers altogether. Upon a few fortunate others it makes no impression at all. The remainder hear the noise, but it does not wake them; they are aware of it in dreams. One man dreams of a prolonged naval engagement. His wife dreams that the new maidservant has again dropped the laden tea-tray down the kitchen stairs. A young man dreams he is watching a football match and has a police rattle in his hand. He whirls the rattle, which makes a noise so loud that the whole game stops and everyone looks accusingly at him. A grandfather dreams that his naughty grandchild is persistently banging the door on purpose to infuriate him. And so on, *ad infinitum*, as the lorry goes its nefarious way between the rows of silent houses.

Now, there has in each dreamer's case been a real physical disturbance, the noise of the lorry: and each dreamer has become aware of that disturbance; *but not in its original form*. The senses of each individual, assaulted by the noise, have presented it to the sleeping consciousness in an individually appropriate guise. The brain of each sleeper receives an image which is an interpretation put upon the original disturbance.

Consider another instance, in which the various grades from interpretation to reality were experienced by one dreamer in a single dream. A well-known lecturer in a London hospital dreamed that he was taking a long country walk. He heard an explosion, and concluded that blasting was going on somewhere. Another explosion, some ten minutes later, confirmed his theory. The next explosion came after a shorter interval, and sounded louder. He looked about and saw aeroplanes. Bombing practice? Yes; for another explosion followed, and he presently saw a puff of smoke where the bomb fell. Soon, however, his interest gave place to uneasiness, for the bombs were dropped more frequently, and the aeroplanes were coming nearer. They were dropping one every half-minute—every ten seconds—every

five seconds—the noise was deafening, the aeroplanes were just overhead. And he woke in terror, to hear his watch ticking loudly close to his ear. It had somehow slipped from beneath his pillow till his ear was almost touching it.

This dream, apart from its interest as evidence of the time sense in dreams, shows clearly enough the protest of the senses gradually penetrating to consciousness, in growing intensity, till the dreamer wakes, and moves the offending watch to a place of silence. The message is received, but not in the original words. The familiar nightmare of the black cat sitting on one's chest comes under the same category. The bedclothes have somehow been pulled over the sleeper's mouth. His breathing is hampered. His senses, casting hurriedly about for a means of arousing consciousness to deal with the obstruction, devise a terrifying message which causes the sleeper to labour through the first stages of terror and insufficient co-ordination, till he wakes with a cry and flings the bedclothes back.

It will be seen, therefore, that in all these cases a real and exterior happening has been dramatized, or interpreted, by the senses of the dreamer. And a dream considered in relation to waking life is a form of supernormal perception. We do not want to lose ourselves in a psychological morass, but I think we can all agree that the aeroplanes, the bombs, the black cat, etc., were not seen in the sense in which we see houses and tramcars and people in the street.

Now let us take our examination a little further. In all the dreams we have considered there has been an ascertainable physical cause for the various images presented to the dreamer's consciousness. These images were "visions" only in the sense that their correspondence to a material fact was inconstant and distorted. They had no cause outside this material fact and the personal idiosyncrasy of the dreamer. But let us consider a case in which there is still an ascertainable source for the dream, but one which could not normally present itself to the physical senses.

A young man, an undergraduate at Oxford, dreams one night that an arm-chair falls down a flight of stairs and breaks its leg. The next morning he receives a telegram to say that his father has fallen downstairs and broken his leg. He puzzles over the dream for a long time, and tells it to his family. Their only explanation is that when he was a young child his father had had an illness,

and used to sit in an arm-chair by the fire, while the child was brought in and played on the floor. Thus the urgency of his family to inform him of the accident seems telepathically to have reached his sleeping senses, and they in their turn got the message through, except that the symbol which they took from his unconscious memory was no longer valid—the first image which had meant “father”.

Enough, then, has been said to suggest that in some dreams there is apparently a substitution of images, and that they need scrutiny, not only to read their meaning, but to decide what objects in waking life their images represent. In other words, the “thing seen” is not always the vision, nor the “thing heard” the message.

Bearing this point in mind, let us now look at another type of dream, the type which is popularly called a vision. Mrs. Jones has lost her son at sea. One night she wakes to see an angel standing by her bed. The room is full of light. The angel looks at her and tells her that her boy died quickly and without pain, and that he is now happy in Heaven; after which Mrs. Jones finds herself in the room alone. No questioning can shake her. It was not a dream: she woke up and saw the angel, and the room full of light. The angel was tall, shining, and very beautiful. Had he wings? Of course he had—lovely long white wings, folded at his back.

It is this question of the wings which will be found to agitate Mrs. Jones' community most. Some will accept them as proof that the visitant was a “real angel”. Others, more sophisticated, will take them as proof that the vision was entirely subjective, since they cannot accept a heavenly being clad in what they regard as the trappings of superstition. But it is Mrs. Jones who is (unconsciously) nearest the truth. Of course her angel had wings: for—in all reverence—in what other shape would a heavenly visitant be able to convince Mrs. Jones of his status? Accustomed from childhood to the conventional idea, she would not recognize any other. Her vision has no bearing upon the question whether angels actually possess wings—supposing that such a question can be entertained. Any image of the Infinite must be a dramatization into the dimensions of human understanding, partial and inadequate. So that, if we accept the hypothesis of a super-human Intelligence concerned to comfort Mrs. Jones in her

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affliction, we seriously underrate Its powers if we suppose that It would not very well know how best to drive Its message home. Even if we do not accept that possibility, the wings of Mrs. Jones' angel are no proof that supernormal knowledge has not been conveyed to her. According to our thesis, her senses may have dramatized Something exterior to herself in such a way as to give her conscious mind a precise and definite impression.

We must list all such cases as unverifiable, of course, insisting at the same time that scrutiny into their details is not necessarily hostile—a point which the Christian is reluctant to grant. That such scrutiny is necessary, whatever its direction or effect, cannot be emphasized too strongly. There is nothing more dangerous than for the man gifted with vision to trust blindly to his gift. The power to "see" and "hear" is easily developed, and the possessor soon loses control of it. There was an English poet, once likely to be famous, now all but lost, who wrote a magnificent poem as the result of a vision. Thinking he had found the secret, he indulged in meditation, and encouraged his gift. For a while all was well. Then his admirers noted with consternation that he was beginning to plagiarize. At last a particularly glaring example was pointed out to him. He flew into a rage. The accusation was impious: his poem had been revealed in a vision. He had so cultivated the faculty of "seeing" that even his memory had learned the trick, and dramatized itself anew before his eyes.

What is more, science is daily drawing us to the conclusion that such dramatization can attain reality—even what the man in the street means by reality. I write in ignorance whether the results of the late Sir Frederick Mott's researches have been public; but a part of their scope was to determine whether thought, which he hazarded might be found to bear some resemblance to an effervescence given off by varying chemical compounds, could be made ponderable to any scientific apparatus. Now, according to evidence already published, we have a Japanese medium transferring to a sealed photographic plate the recognizable image of a man upon whose appearance his faculties were concentrated. Many mediums have succeeded in so reproducing geometrical shapes and other less elaborate images, suggesting that under favourable circumstances certain mental images can so materialize as to be recorded by a mechanical instrument. It is the objective mechanical record which is new: the theory has been a commonplace to students for many years.

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If this is so—if, in Mr. W. B. Yeats' phrase, "the subjective can walk about the room"—with what infinite caution must we regard the substance of our waking and sleeping visions! The "spirit photograph" may be nothing but the photographic record of a materialized image derived from the minds of the living sitters or the photographer. The celebrated photograph of an Armistice Day service at the London Cenotaph, showing numerous faint figures above and among the crowd, is only what we might well expect in the light of these researches—the materialized thought-forms of a crowd intent upon a single emotion. As we said before, no one can *assert* that they are just that and nothing more; no one can *deny* that they are the hovering spirits of the dead. But may we choose the latter explanation when there is positive evidence that the former is in full accordance with the known laws of the natural world?

Dare we, as seekers after truth, in the full use of the faculties which have been implanted in us, assume an explanation which exceeds the bounds of human knowledge when another explanation is forthcoming from within them?

There is evidence that the terms in which a vision is expressed cannot always be taken at their face value. There is evidence that the Gospel insistence on the power of thought is a statement belonging not only to ethics but to physics. There is evidence that energies whose source appears to be purely mental can produce physical impressions upon a delicate mechanism. We have good grounds to believe that the compass of our consciousness of reality will be extended: that the narrow beam which we shoot into the material world will be widened to include new matter.

I began by saying that there were grounds for caution in our acceptance of visions. We must be equally cautious before we reject them. No attack is here intended on anybody's faith; but personally believing a thing is a very different matter from asking someone else to believe it, or broadcasting it as a fact. It is precisely because, to the best of my honest belief, I have received such a vision myself—a vision of wonderful completeness and intimacy, leaving conviction in the very depths of the soul—that I am concerned to scrutinize all phenomena of the kind, and to investigate dispassionately all matters which even remotely concern them. It is for the believer to find out the weak points, rather than for the enemy. And there is much at present in the

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way of supernormal revelation which gives the enemy cause to blaspheme. We may believe all we like in private; but we should not assert in scientific terms (nor in any imitation of them) what we are not ready to see examined by scientists in precisely the same way as they would examine any other such assertion. Above all, let us not call on Heaven to explain what can be explained on earth.

Those who believe in vision will win far more respect for their faith by being scrupulous in their record and stern in their examination than by rapturously accepting all that comes and crying out against a world that seeks better evidence than their rapture. Let them be very jealous and let nothing through which cannot pass any test the world knows how to apply. What is there to fear, after all? No scrutiny can hurt the Truth.

BOOK REVIEWS

THE YOUNGEST DISCIPLE. By Edward Thompson. Faber & Faber.
Price 7s. 6d.

STEEPED in Buddhist history and literature, Mr. Thompson has written in this charming novel his own interpretation of the life and teachings of the great Teacher and of the India of two and a half millenniums ago. We see the Buddha with his heterogeneous little band of followers, set against a background of forest and village, instructing them in the Noble Eightfold Path and of their gradual development.

In a style redolent of the East, the author unfolds his fragrant tale with understanding and conviction.

JOHN EARLE.

THE FINDING OF THE "THIRD EYE". By Vera Stanley Alder. Rider.
Price 7s. 6d. net.

THIS book, which has a preface by Mrs. Alice A. Bailey, supplies the long-felt need for a really good introduction to occultism and its many branches. The usual "clap-trap" jargon and expensive expressions, which, I fear, one only too frequently meets with in books of this nature, have been dispensed with, the author using language which can easily be understood by all. Subjects such as colour, sound, number, diet, astrology, meditation, breathing, sex force, birth, sleep and death are dealt with in a logical and sane manner according to the Ancient Wisdom and are interestingly compared with the latest discoveries of science, showing that the teachings are not the idle vapourings of unbalanced minds, but have an actual scientific basis. Miss Stanley Alder does not go too deeply into the subject, but gives just enough to whet the appetite and make you want to ask for more. It is a book that can be safely and unreservedly recommended.

I. M.

Solar, Lunar and Planetary Radiations

By Ernest Wykes

Mr. Ernest Wykes, well known in America for his original research into astrology, gives a brief correlation of some of the more familiar findings of modern science with the observed facts of this ancient art, showing that the latter has a fundamental scientific basis, which may in many phases be eventually demonstrated and possibly modify to a considerable extent our conceptions of psychology, healing and kindred human interests.

SPECTRO-ANALYSIS reveals that the sun's incandescent gases contain metals and chemicals in highly attenuated and volatile forms; infra-red, ultra-violet and other rays; Hertzian and electrical wave-lengths; ions, electrons, photons and several known—and presumably many unknown—energies which are constantly being radiated from the sun and which penetrate every portion of our solar system.

The fact is recognized by every observant, informed, and thinking person that the Sun is, directly or indirectly, the sole source and sustainer of all life in our solar system. Scientific data collected by the Smithsonian Institution and others, covering many years, show that variations in the quality or composition, amount and intensity of solar radiations bring about cycles of maximum and minimum business activity, recurrences of epidemics, repetitions of certain historical trends, climatic changes, electrical and magnetic disturbances and similar important phenomena affecting human and sub-human welfare and evolution. These variations and sequential changes always coincide with, and are caused by, periodic but differently configured planetary angles, apexed on the Sun (and later affecting the earth and other heavenly bodies), producing such phases as the well-known 11.5 year sun-spot cycles with their high and low peaks of serial manifestation.

Experiences gained through experiments carried out in the stratosphere demonstrate that the sun's light, heat and radiations

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are carried through space without appreciable loss or change until they strike the various reflective and absorptive surfaces or atmospheres of our earth and planets, when they are released or transmuted into multiplex active, vital energies. The distances of the sun, moon and planets from the earth are therefore much less preventive of effects or influence through them than hitherto imagined by science.

Experiments, measurements and calculations made by the Bell Telephone Laboratories show that in addition to light, very definite quantities of heat are reflected by the moon from the sun on to the earth—0.4039 calories per minute per square centimetre from its centre at its full phase, a temperature of 400° being registered there then, to nearly zero at the new phase, when the non-reflecting hemisphere is toward the earth. The Astronomical Society of the Pacific, with the aid of the *thermocouple*, found that large measurable quantities of infra-red and ultra-violet rays from the sun are reflected by the moon at its full phase, from its centre especially, and very much less at the new phase, on to the earth, all of which furnishes proofs of at least some of the varying celestial factors observed by astrologers.

The spectroscope reveals that the gases, metals, chemicals, etc., that are found in the sun's composition and rays are also found, subject to modifications by the nature of the reflective medium, *in any reflected rays*—from the moon, a planet, the small boy's tantalizing mirror, or even a blank wall. Under the scientific axiom "Like causes always produce like effects under like conditions", it therefore follows of necessity that *all* the other qualities of the sun's radiations, whether as yet known, demonstrated and measured or not, in addition to light, heat, infra-red and ultra-violet rays, *must* also be reflected by the moon in some degree, though necessarily somewhat modified in power, effect and "influence" by its absorption and non-reflection of certain rays, due to its peculiar mineral and metallic content. If these reflected rays *are* received on the earth from the moon, as is now experimentally proven, then there *must* be also reflections from each of the planetary bodies, and consequently in much greater volume than from the moon on account of their much larger size; these again are modified *in some special manner* by the varying mineral and metallic compositions and differing atmospheres (or lack of atmosphere in some cases) of the planets. Each reflected planetary ray, because of its slight differentiation, thus produces a different

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effect or "influence" wherever it strikes. Therefore *the specific qualities of all of these* must also be carried through space without loss, as with the sun's radiations, until they too strike our earth's surfaces or atmosphere, when all their varieties and combinations of energies are released upon the earth and its inhabitants, fluctuating in intensity and influence according to how people vary their groupings, their vibratory starry or zodiacal backgrounds and their angles to each other and the sun, as apexed on the earth.

We all know now how important are the heat, infra-red and ultra-violet rays (to mention only a few of these energies), whether obtained direct from the sun or artificially, in maintaining life, growth, health, vitality and a host of other things, to the processes of evolution. So when varying conditions in the celestial regions cause varying amounts of these (and other) rays to be reflected on to the earth, it follows logically that health and human concerns vary also, as is attested by the observation of sun-spots in relation to historical records. So we have now ample scientific proof of the existence and mutability of celestial—or astrological—forces or influences, even though the discovery has been made through fields of research outside the ancient art, first modifying systemic conditions and later the terrestrial. Remember, too, that only the most commonly known vibrations have been referred to here; there are others that have been more or less correlated with human and other affairs.

Ultra-violet, infra-red, X and other rays, artificially used with prudence and intelligence, restore physical equilibrium, benefit the health, thus improving the whole tenor and potentiality of the life of the individual receiving them. It should be noted, however, that an excess of them tends to produce physical distress and emotional, mental and psychical agitation according to the degree of erythema, inhibiting the normal reactions of the person, as is occasionally experienced through indiscreet or ignorant exposure to these rays. Under normal or average solar radiations the affairs of man, individually or collectively, progress agreeably and satisfyingly. As extra stimulation begins on the slightly greater release of these rays, owing to strains on the sun's surface caused by the "pull" of some of the heavenly bodies which come to disruptive angles at cyclic intervals, business, mental, moral and other human activities (as well as those of the plant and animal kingdoms) speed up in motion, as was manifest in the late 1920's. At their peak, the quantity of these rays radiated from

the sun—found to be from 50 per cent to 75 per cent more than normal—is *too much for the average mortal to cope with* ; he gets “burnt” (in the stock market anyway !), irritated, full of fears and apprehensions—as in artificial applications—and if long continued marked interruptions to the normal course of life occur, as, for example, in the early 1930’s. It has been found that these rays readily penetrate ordinary materials such as the physical body, and even the solid bone of the ordinary person’s head ! Observation shows that they invariably operate initially on the emotional, mental and psychical faculties through the sensory apparatus and organs of man, generally more or less unconsciously to him, as with digestive and other processes, thus bringing about reactions in him, according to the degree of his intelligence, understanding and capacity to direct and utilize or adapt himself to them, that eventually mould and create his physical conditions and material environment to a very large extent. But as he becomes aware of them and their correspondences within himself, learns the laws governing their operation, visualizes clearly his objectives, and intelligently wills to direct these energies to their attainment, he finds a new world opening out to him.

These facts can be observed by anyone who will take time to learn about these and other celestial forces, their periods of mild intensive activity, the natural or acquired trend of the individuals (or of masses and groups) in response to them, and what must ordinarily ensue. Just as electricity can be ignorantly used so as to seriously burn or shatter the body, or by understanding its laws and nature and directing the energy intelligently much comfort, pleasure and progress can be gained from its use, so it is with these celestial forces. It is not necessary for one to know all the details of the processes involved, but he *must know the laws* to which he has to conform and which switch to throw in for a particular purpose and the voltage and amperage of the current his machinery will best utilize. This information, on a much surer basis than has hitherto been possible, will be obtainable from the “radiaflexion engineer” or “scientist”, as the future astrologer may perhaps be known !

It will be readily seen from the preceding brief outline that we are constantly immersed in this ever-changing veritable sea of vibratory life-giving “Radiaflexions”, absorbing them happily when balanced according to the individual’s normal needs or present evolved status ; distressed by excess or deficiency of them

at times, or indifferent to them because of present inability to respond to them and their possibilities in a larger way, or through unawareness of their existence. Silently, unerringly and equitably—and mostly unconsciously to us—these celestial forces furnish the means for creating, maintaining and perfecting the myriad forms of life of our little universe in all their manifold attributes, according to the varied response of each to the different stimulations, and according to the needs of each at his or her present stage of evolution. Every breath we take is fired with these solar and reflected energies in addition to the purifying oxygen. *Every* radiant energy and quality in the universe is *everywhere* available to those who develop the consciousness of them, the capacity to use them intelligently and the will properly to control and direct them to ends harmonious with Universal Law.

I trust that this new view of celestial energies and the processes whereby they operate will, although still involving the material sequences of primary response on emotional, mental and psychical levels, lift the whole subject of astrology on to a new plane of understanding far beyond the common one of fortune-telling and fate. This will no doubt eventually interest the world of scientists as the forces become better classified and related to the functions they perform and the phenomena they produce, and will call for more exact nomenclature than obtains at present.

BOOK REVIEW

EASTER—THE LEGENDS AND THE FACT. The Modern Mystic's Library, No. 1. By Eleanor C. Merry. King, Littlewood & King. Price 3s. 6d.

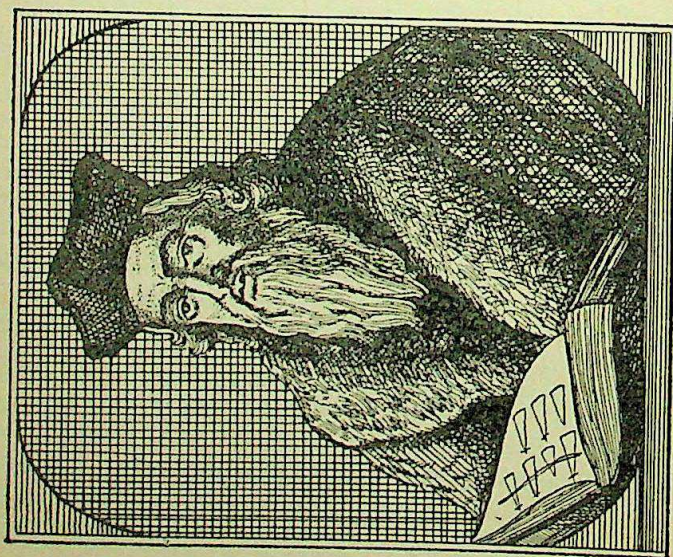
"Most of us can realize quite easily enough that to live in full awareness of the meaning of Easter is terribly remote from our present way of life", says this writer, who is well known to students of mysticism. Still, since there is today a more sympathetic attitude towards the old myths and legends, and as "all mythology is the truth in *pictures*", she does not despair that the God of Light will eventually, for all of us, slay the God of Darkness as Michael did the Dragon.

What she has endeavoured here to show is "that a continuous thread links the Christian with the pre-Christian world". She hopes that the contemplation of the three great legends—of Perceval, Conchubar, and Faust—which she retells in her earlier chapters, and which give three aspects of Easter, may have a shattering and awakening effect.

FRANK LIND.



PORTRAIT OF DR. JOHN DEE



PORTRAIT OF EDWARD KELLEY

The Magical Operations of Dr. John Dee

By G. M. Hort

Dr. John Dee, notorious for his association with the medium Kelley, and for his work in Astrology and Alchemy, has always attracted considerable interest among occultists. Here is set out a short account of Dr. Dee's séances with the famous "showstone" in which he was said to have come into communication with certain members of the Angel Hierarchy.

THERE are not sufficient grounds to infer, with some of his critics, that Dee was obsessed by the old alchemical ambitions of finding the "Philosopher's Stone" and the "Elixir of Life". But the discovery of these and kindred secrets may well have appeared to him as a possible solution of the financial embarrassments from which he was always suffering, and as an opening to a way of freedom for still greater quests.

A good deal of the work done at his home at Mortlake must have had a practical purpose in view. But Dee did not feel that the alchemical experiments made by him and the young assistants he hired to work with him were carrying him fast enough towards the wished-for heights. The idea of access to certain stores of wisdom which God had withheld from man, but had, presumably, given to spiritual creatures of a higher order, had long attracted him, and had gained, with advancing years, increasing power over his mind. As he himself pathetically phrased it to Edward Kelley in the first days of that notorious fellowship, he had "long been desirous to have help in his philosophical studies through the company and information of the angels of God"! Here we see the influence of his astrological studies—studies which, when intelligently pursued, must needs widen the spiritual outlook.

Magic, vulgarly so called, he utterly repudiated. He was, he declared, "neither studied nor exercised" in it. And in so far as magic professes to accomplish or discover anything independently of the will and help of God, he spoke the truth. In the strict sense of the word he never practised *magic*. He merely practised certain means by which, as he believed, the spiritual part of him

might be aroused and put into communication with the spiritual world and those who inhabited it.

Crystallomancy—the time-honoured practice “of inducing visions by gazing into a clear depth”—may well have commended itself to him as one of the most venerable of such means, hallowed, as it were, by generations of devout seekers after hidden truths. He had always, besides, taken a keen interest in the science of Optics, then making such bold strides in unexpected directions, and he already possessed some curious mirrors of whose strange possibilities he must have been aware and over which he must have often mused. Had he himself any faculty of seership? A fleeting glimpse of it is suggested by the entry in his famous *Diary*! But from the first it is evident that he knew his limitations; knew that this was a path to knowledge he would not be able to tread alone.

It is in accord with occult tradition that the gift of vision belongs but to a few; and those few not necessarily of the highest intelligence or profoundest learning. The seer, with his purely intuitive faculty, might well be the mere instrument of lofty purposes which he did not really understand or share. Experience also tended to show that seership was a power more often displayed in the young and immature than in the old and experienced.

So Dee sought for a scryer among his youthful disciples and assistants; and was soon convinced that he had found what he wanted in one, Barnabas Saul, whom, with the pious pomp and circumstance always so dear to him, he proceeded to consecrate as his scryer.

He is a shadowy figure enough, this fore-runner of a greater medium, this young lay-preacher turned occultist, who, later, under terror of the law, was to repudiate the powers he had claimed and to slip back into the obscurity from which Dee had drawn him!

Saul served the doctor in the capacity of seer for little more than two months. His scrying was done with a globular crystal, described by Dee as “my stone in a frame which was given me of a friend”, and placed, according to a reported supernatural injunction, where the rays of the sun could fall upon it. When, in later days, Dee showed this stone to Kelley, he told him of his belief that certain good angels were “answerable” to it; in other

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words, in the habit of manifesting either in or near it. "I was once willed by a sayer to call for the good angel Anael to appear in that stone to my own sight." This curious reminiscence suggests Saul's power of conveying to Dee his own sense of vision. But it also suggests the part played in the invocations by Dee's own will and knowledge.

It was certainly he and not Saul who identified the apparition with Anael—the "answering angel" who, in Talmudic tradition, often made God's secrets known to men; and it was quite as certainly Dee's subliminal mind that transmitted the strange, significant message of Anael that many things should, later, be revealed to Dee, not through Saul, but through a seer who should succeed him and be "assigned to the stone".

This prophecy was not long in fulfilment. Early in the spring of 1582 Saul was brought before the judges at Westminster on some charge, which, whether one of sorcery or not, involved perilous inquiries into his occult practices. The young man thought it safer to disown his psychic gifts, and also, it seems, to slander the sage in whose service he had been using them! He and Dee parted on ill terms; but the unpleasant episode had not quenched Dee's devout desires. Only two days after Saul's departure the scholar's *Diary* records the coming of another guest, who was introduced as the friend of a certain Mr. Clerkson, and who gave the name of Edward Talbot.

The stranger—who was about twenty-seven years of age—at once began to speak of occult matters; and when he declared himself "willing and desirous to see or show something in spiritual practice", the scholar eagerly produced the showstone, and told, as aforesaid, the tale of its powers as an instrument of vision.

In a short time the young man, kneeling devoutly before it, was praying with apparent sincerity that sight might be given to him therein; while the elder, kneeling or sitting a little apart, earnestly invoked the help of God and His good creatures "for the furtherance of the Action".

Of this séance—the first of many with the same seer—Dee records with joyful triumph that before it had lasted fifteen minutes an angel (Uriel, the spirit of light) appeared in the stone.

So began the long association of our scholar with one who was so deeply to influence his life. It is an association which irresist-

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ibly recalls Hans Andersen's story of the learned man and his ambitious shadow, which, by dint of trading on its owner's kindness, contrived to make itself appear the more substantial and important personality of the two !

Edward Kelley, alias Talbot (there is considerable doubt as to which was his true name), was a born adventurer, with, as it would seem, the ingenious brain and personal charm which many of his kind possess.

Miss Charlotte Fell-Smith, in her *Life of Dee*, rightly says that sober fact and wild romance are so inextricably mixed in Kelley's story that it is difficult to know what to believe. But, at any rate, the traditions of his career are hardly those that would have grown up round an upright or high-principled man.

He had been an apothecary's apprentice ; then (according to the commonly received story) a forger and coiner, who, in the barbarous fashion of the times, had been condemned to lose his ears and to stand in the pillory. For some time before his coming to Dee he had led a wandering life, in the course of which his necromantic practices had included the digging up of a corpse in a Lancashire churchyard and the summoning of the spirit of the dead man to reply to certain questions. Later, either in the wilds of Wales or at Glastonbury in Somerset, the mystic Avalon, he was said to have found an alchemical manuscript of priceless value, as well as some of the famous "powder of projection" which the adepts used in their attempted manufacture of gold.

It would have been strange indeed if one in possession of such treasures, and with so glib a tongue in talking of them and of his own psychic powers, had failed of a welcome in the house at Mortlake.

Even if Dee guessed at the unedifying episodes in his new friend's past, the elder man's natural charity and kindness led him to discount them, or even to regard them as an additional reason for showing benevolence to one who had already paid so dearly for his errors, and who was young and gifted enough to amend his life.

It was Mistress Dee who was troubled with premonitions of disaster.

Until now, despite the slanders of the ignorant and the many annoyances from lack of money, the family life of the Dees had a

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certain tranquillity and decent order. In the course of it an aged and honoured mother had "made a godly end"; children had been brought to the font of baptism; faithful servants had been duly and justly paid; and the master of the House, for all the shadow of the black art that lay upon his studies, had been known as a pious and upright gentleman, whom Barnabas Saul had not, after all, been able to involve in his recent disgrace.

Now, the faithful wife dimly felt that this comparative peace and safety was about to be withdrawn; that her learned, unworldly husband was about to enter on a darker and more dangerous phase of study, under the leadership of this penniless but ingenious stranger, with his strange air of authority and super-normal knowledge, and his violent, moody temper, which he took so little pains to conceal.

She showed from the first a great dislike and distrust of Kelley—the name by which he soon came to be known in the household. But his wife's resentment, though there is evidence that Dee was much grieved and disturbed by it, was powerless against the growing influence of so wonderful and satisfactory a seer.

Angelic visions in the showstone came thick and fast now. Angelic voices sounded often in the little inner room, once a bed-chamber, where the philosopher, withdrawn from the household's comings and goings, and denied even to important guests, gave himself over more and more to the life of dreams. There were not wanting all the "magical" accessories of ceremonial scrying.

By the end of the spring Kelley had obtained, with Dee's aid and approval, the so-called "table of practice" on which the stone was to be set, with a red silk cloth of peculiar make spread under it, and an inscribed tablet of wax to serve as a pedestal.

The legs of the table itself were also to be supported by similar, but smaller, tablets of wax.

Then in late autumn came the acquisition of another crystal, called, from the circumstances of its giving, the "angelical stone".

Towards sunset, in the November of 1582, in the western window of the laboratory, there came to Dee's tranced eyes a vision of a child-angel bearing in his hand "a bright object, clear and glorious, of the bigness of an egg".

Later, Dee spoke to the Emperor Rudolph of this crystal as the

gift of Uriel, the spirit of light, and said that it was of greater value than any earthly kingdom.

It is almost certain that this showstone, however obtained, is the one still to be seen in the British Museum, together with three of the inscribed tablets of wax.

Of these mystic seals it should here be mentioned that they bore, on their upper sides, the familiar cabalistic figure of interlaced triangles—the so-called pentacle or seal of Solomon—together with the seven “hidden names” of God and the names of certain angels and spirits. The “table of practice”, which was made of “sweet wood”, and was two cubits, or about three feet, in height, was also inscribed with sacred characters and with a mystic cruciform sign.

In the accounts of the sittings, we sometimes hear, moreover, of the “curtain of the stone”. But this was seen *in* the crystal, and belonged not to the material, but to the psychic, accessories. The peculiar clouding of the stone which precedes the vision, and follows after its departure, is familiar to all crystal-gazers.

Stress has often been laid on the fact that Dee himself saw little or nothing. We have his own regretful statement: “You know I cannot see or scry.” But although both the character of his gift and the imperiousness of his temper made Kelley seem the leading spirit in this strange partnership, Dee, the careful recorder, eager questioner, and learned interpreter, was still, in a sense, the dominant force.

The complaint of Kelley that the spirits addressed him in learned tongues which are incomprehensible to him is, to say the least of it, significant. And the angelic visitants were certainly more likely to have used Dee than Kelley for such a message, addressed to the younger man, as this: “Thou, O youngling, but old sinner, why dost thou suffer thy blindness to increase? Why not yield thy limbs to the service and fulfilling of an eternal verity? Pluck up thy heart and follow the way that leadeth to the knowledge of the end.”

Again, on an occasion of Dee’s absence, we hear of Kelley’s unsuccessful attempt to summon a spirit known as Medicina, who had, in Dee’s presence, previously appeared in the crystal.

We have to bear in mind that the phenomena of these séances

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cannot be explained as mere crystallomancy. The crystal purports to give no more than a fleeting vision of some future or far-off event. It utters no voice; and the figures that move in its dream-like scenes are silent as puppets. Here the part played by the crystal irresistibly reminds us of the "cabinet" of modern spiritualistic séances. It is, generally speaking, a place from which materialized spirits emerge, and, to which, having made themselves known and conversed for awhile, they again return.

The language of Dee's *Liber Mysteriorum*, or *Book of Mysteries*, otherwise known as the *Spiritual Diary*, in which the record of the transactions is set down, is often vague and ambiguous; but at least it leaves us in no doubt that the spiritual creatures were heard as well as seen, and that many of them manifested themselves outside the limits of the crystal. Dee, if he never actually saw them, was conscious of their presence; and, as we have already said, there were many occasions when he, and not Kelley, seems to have been the mouthpiece of their messages. There is no doubt that he also had mediumistic gifts, though not of the showier order. Equally there is no doubt that he did not knowingly employ those gifts in mere *necromancy*. The spirits he wished to converse with were not spirits of the dead, but the "living angels of God", the higher ranks of creatures.

But although the scrying now took up so much time and thought, and was rewarded by such frequent visions, it could not be said to be of much practical assistance in Dee's involved personal affairs.

We know that he had expected that it would be, and that he repeatedly put questions to the apparitions upon matters that troubled him; for instance, the refusal of the Queen's advisers to reform the Calendar according to the calculations he (Dee) had made, and the baffling characters of some manuscripts of Kelley's which were supposed to relate to hidden treasure or the means of manufacturing gold.

Worldly anxieties were natural, since his debts at this time amounted to £300. But the spiritual voices answered him but vaguely. Even Michael, the spirit of wisdom, who frequently appeared in, and sometimes outside, the limits of the crystal, said little that could be used for practical guidance. He gave but mystic encouragements, and counselled faith and patience.

Nor did the scryer invariably have sight of such heavenly

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apparitions. "Merry" spirits of fantastic dress and foolish speech came and went, and vexed the grave scholar with occasional ribaldries. Yet withal Dee's confidence remained unbroken.

His profound piety probably made him blame himself that knowledge was withheld. When the spirit known as *Medicina* finely said that there were no secrets save those that were "buried in the shadow of men's souls", he voiced Dee's own belief that God desired to hide nothing from the faithful seeker.

And to Kelley's frequent outbursts of angry impatience, and threats to leave the unprofitable scrying and "follow some study whereby he may live", the scholar answered with firm serenity that he, for his part, was content to wait God's time.

The séances, interrupted by occasional journeys of Kelley's (ostensibly with the object of seeking hidden treasure), had continued for about a year, when there came a new development. A distinguished foreign guest of the Queen—the Polish nobleman Adalbert Laski—sent word to Mortlake that he desired to visit Dee, to see his books, and to talk with him of magic—a subject of which he (Laski) professed to be a student.

The Pole was by all accounts an intriguing and not particularly honest politician, who had taken French bribes in the matter of the election of Henry III of France to the crown of Poland, and who now aspired to that crown himself. His chief concern was to obtain money to further his ambitious schemes; and if money could be got by "magical" means he was willing to patronize "magicians"! But he was a handsome and gracious-mannered man, and seems to have made a good impression at the house by the river, where, after having been introduced to Dee by Leicester, in the Earl's own apartments, he presented himself with only two attendants, and graciously "tarried supper". Again, a month later, he came more ceremoniously, by water, in a barge rowed by the Queen's men, and other visits followed.

Dee had to apply to the Queen for funds to entertain this new patron! But the Polish prince professed to desire help from the spiritual creatures, and made flattering promises that he would reward their agents.

A spirit known as *Madimi*, who appeared about this time in the shape of a pretty female child, and another feminine spirit called *Galvah*, were questioned about the Prince's political prospects.

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In Laski's presence also, Kelley professed to summon Laski's own guardian angel, and to learn of him concerning his charge.

A good deal of practical information here mixes with the mystical.

Laski was told of Burleigh's dislike of him, and of possible danger if he remained in England.

Dee also received mysterious warnings through Madimi of his own danger from spies, who suspected the Pole of treason, and hated Dee as well.

Burleigh and Walsingham were said to be joined together against Dee. His house might be entered and searched.

In addition to these causes for anxiety, Dee was getting seriously distressed by the behaviour of Kelley, who was again threatening to depart, calling himself unfairly treated, and throwing himself into such mad fits of rage that Dee sincerely believed him possessed by evil spirits.

To get rid of these, a form of exorcism was gone through by Madimi—an interesting "spiritual creature", who in this and other matters shows Dee's mental influence on the séances, and who on one occasion described Dee's "faith and imagination" as a kind of "sight perfecter than Kelley's".

Kelley professed himself much benefited by the exorcism ; but his deliverance was short-lived, for a little later Dee's *Diary* records another wild fit of rage.

Dee's habitual gentleness doubtless emboldened the younger man to put no curb on his outbursts. Kelley had another easy victim, too, in the young wife whom he had married shortly after his arrival at Mortlake, professedly at the command of the spirits, and without even the pretence of affection.

Mistress Kelley also became an inmate of the philosopher's hospitable house, where Mistress Dee pitied and befriended her, but must have felt her presence an additional burden on Dee's already heavily taxed resources.

Indeed, those resources were becoming more and more insufficient for what was required of them. In his devotion to the crystal, Dee seems to have largely neglected his astrological work, and did not, as in earlier years, add to his income by drawing the horoscopes of all and sundry. Kelley put him to continual

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expense. The Queen was still friendly : but the light of a royal countenance is not enough to live by.

Altogether, the hour seemed ripe for some new venture, such as had been of late foreshadowed by the spirit-voices. Laski was returning to Poland, and was eager to take his new friends with him, to employ the supernatural wisdom to which they seemed to have access, in the furtherance of his fortunes and the manufacture of the much-needed gold.

It was wild project, and there is some suggestion that Dee recognized its wildness. But Kelley urged him on ; and, after all, he was himself an incurable optimist and lover of noble patrons.

In 1583, on the afternoon of September 21 (which he does not forget to note was the Calendar feast of St. Matthew), he left Mortlake, neglecting, in characteristic fashion, to arrange his financial affairs, and apparently believing that his absence would not extend over more than a few months. He was accompanied by his wife and three children, by the Kelleys, and some servants.

The party was joined by Laski and his own attendants ; and together they set out for Holland, *en route* for Poland.

BOOK REVIEWS

SCIENCE AND PSYCHICAL PHENOMENA. By G. N. M. Tyrrell. London : Methuen & Co. Price 12s. 6d.

To impress the general public with the extreme importance of Psychical Research is the object of Mr. Tyrrell's comprehensive and critical work. In sketching this outline of what has been accomplished in this region by strictly scientific methods a good deal of space has been devoted both to theories and to the significance of various phenomena. Professor J. B. Rhine's and the author's own laboratory experiments in extra-sensory perception, which are dealt with at some length, afford definite proof of supernormal powers in which chance must be ruled out as an alternative explanation.

FRANK LIND.

MUSIC : ITS SECRET INFLUENCE THROUGHOUT THE AGES. By Cyril Scott. Rider. Price 5s.

MANY people will welcome this first cheap edition of a book which in its way is quite unique in occult literature. For Mr. Scott's book is not only an important contribution to occultism but also to music, tracing as it does the history and inspiration of music from earliest times up to the present day. The work finishes up with some speculations regarding the future "design" which music might possibly assume.

JOHN EARLE.

Tibetan Fragment

Consideration

COMMUNE with thyself, O man ! and consider wherefore thou wert made.

Contemplate thy powers, contemplate thy wants and thy connections ; so shalt thou discover the duties of life, and be directed in all thy ways.

Proceed not to speak or to act, before thou hast weighed thy words, and examined the tendency of every step thou shalt take : So shall disgrace fly far from thee, and in thy house shall shame be a stranger ; repentance shall not visit thee, nor sorrow dwell upon thy cheek.

The thoughtless man bridleth not his tongue ; he speaketh at random, and is entangled in the foolishness of his own words.

As one that runneth in haste, and leapeth over a fence, may fall into a pit on the other side, which he doth not see ; so is the man that plungeth suddenly into any action, before he hath considered the consequences thereof.

Hearken therefore unto the voice of Consideration ; her words are the words of wisdom, and her paths shall lead thee to safety and truth.

Modesty

WHO art thou, O man ! that presumest on thine own wisdom ? or why dost thou vaunt thyself on thine own acquirements ?

The first step towards being wise, is to know that thou art ignorant ; and if thou wouldst not be esteemed foolish in the judgment of others, cast off the folly of being wise in thine own conceit.

As a plain garment best adorneth a beautiful woman, so a decent behaviour is the greatest ornament of wisdom.

The speech of a modest man giveth lustre to truth, and the diffidence of his words absolveth his error.

He relieth not on his own wisdom ; he weigheth the counsels of a friend, and receiveth the benefit thereof.

He turneth away his ear from his own praise, and believeth it not ; he is the last in discovering his own perfections.

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Yet, as a veil addeth to beauty, so are his virtues set off by the shade which his modesty casteth upon them.

But behold the vain man, and observe the arrogant : He clotheth himself in rich attire, he walketh in the public street, he casteth round his eyes, and courteth observation.

He tosseth up his head, and overlooketh the poor ; he treateth his inferiors with insolence, and his superiors, in return, look down on his pride and folly with laughter.

He despiseth the judgment of others ; he relieth on his own opinion, and is confounded.

He is puffed up with the vanity of his imagination ; his delight is to hear, and to speak of himself all the day long.

He swalloweth with greediness his own praise, and the flatterer in return eateth him up.

BOOK REVIEW

APHORISMS OF YOGA. By Shree Patanjali. Translated by Shree Purohit Swami, with Introduction by W. B. Yeats. London : Faber & Faber, Ltd., 24 Russell Square, W.C.1. Price 7s. 6d. net.

MANY are the translations and interpretations of these famous yoga aphorisms. On the one hand we have the purely scholastic and philological ; on the other, translations and interpretations by authors and students of divers points of view, each reading into these cryptic phrases that which is most in line with preconceived opinion. Amongst the more valuable are renderings by men like the late Swami Vivekananda and the translator of the edition now under consideration. Brought up in the atmosphere of Indian philosophy and with a knowledge of Sanscrit second to no European scholar, they bring to their task valuable qualifications upon which the wise student may safely rely. Admitted that, beside scholarship, a measure of spiritual vision is necessary for any vital and worth-while interpretation. These may perhaps best be looked for in authors like those just mentioned. While the mere academical student of yoga philosophy may benefit by comparison of existing renderings of these Sutras, the earnest aspirant to true insight into the esoteric meaning of the aphorisms may derive untold help by consulting translations by authors who should be in a position to know the inner significance of that of which they write. With the added prestige lent by an Introduction by W. B. Yeats, the demand for this new work should be gratifying both to translator and publisher.

LEON ELSON.

The Mysticism of the Zodiac

By Colonel A. Braghine

(Author of *The Shadow of Atlantis*.)

Ancient civilizations had at their disposal a great mass of information relating to the stars, planets, the Zodiac and astronomical phenomena which they had received from still more ancient centres of culture, and throughout the world the heavenly symbolism and correspondences are found to be remarkably similar. Col. Braghine shows how much this knowledge influenced life in those days, and how close a link there exists between an astrological age and the symbolism connected with the religions predominant in that age.

OUR distant forefathers inherited a highly developed culture from unknown nations which, following some catastrophe, disappeared ten to twelve thousand years ago. Much of the information handed down included fundamental astronomical observations relating to eclipses, the calendar, the role of zodiacal constellations and their signs or symbols. It is interesting to note that these signs, and the corresponding denominations of constellations, are almost the same throughout the world. The well-known American archaeologist Richard Marsh affirms, for instance, that even the Mayas, Aztecs, ancient Peruvians and other American tribes possessed the same zodiacal symbols as the Egyptians and Sumerians. Such names as "Virgin", "Twins", "Ram", etc., which were given to the constellations and which appear senseless and arbitrary to us, had a profound meaning for their inventors, that highly developed race which disappeared a very long time ago.

The most important event of the year for humanity since time immemorial has been the spring equinox, which announces, for one half of the world, the arrival of spring and the resurrection of nature. The point of the ecliptic corresponding to this important event is called "point Gamma" and its sign in astronomy, γ , bears a certain resemblance to the head of a ram. The ancients believed that this point was moving slowly along the ecliptic from

one constellation to another. This optical illusion was first noticed by Hypparchus (200 B.C.), who called this phenomenon the "precession of Gamma". The velocity of this apparent movement is equal to $50''$ a year, and thus the point Gamma remains in each particular constellation for exactly 2160 years (30° divided by $50''$ are equal to 2160). In the time of Hypparchus Gamma was in the sign of the Ram, but later on it passed into the constellation of the Fish and is now approaching that of Aquarius, or Water-Bearer. These periods were called by the ancients "Ages" or "Epochs": the Age of Twins, for instance, began at about 6000-6400 B.C., the Age of the Bull—at about 4000-4500 B.C., the Age of the Ram—at about 1800-2000 B.C. and the present Age of the Fish—at about A.D. 200. The astrologers and mystics ascribed to those Ages their own particular characteristics.

As far as the Age of the Twins is concerned, nothing definite can be said since there are no records of sufficient antiquity. A study of the prehistoric monuments of American cultures and the deciphering of Maya hieroglyphs may throw a light upon this distant epoch, but in the meantime we have nothing beyond the vague and almost incomprehensible sagas and legends of various tribes.

The Age of the Bull is marked by the universal worshipping of the sacred bull. Thus in Egypt we find the cult of Apis and the Israelites wandering across the desert demanding from Aaron a golden image of a bull: the Book of Exodus describes vividly the enthusiasm of the Israelites at the sight of the golden calf, made by Aaron, and the wrath of Moses.

The bull was worshipped also in Persia, in Greece and in Rome: the day of the spring-equinox was celebrated in various countries of the ancient world by various religious ceremonies. A beautiful youth crowned by a Phrygian cap fulfilled the role of the Sun-God, and the celestial Bull was represented by a sacrificial one. The ceremony culminated at the moment when the youth bent over the prostrated animal and pierced its heart with a dagger, symbolizing by this the occultation of the constellation of the Bull by the blinding brilliancy of the sun. The entrance of the point Gamma into the constellation of the Bull coincided with the beginning of the agricultural work, and as oxen were almost everywhere employed in ploughing, the bull was looked upon as a symbol of fertility.

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During the last centuries preceding the Christian era Persia and Asia Minor saw a great development of the cult of the sun-god Mithras. Mithraism penetrated as far as Greece and Rome, displacing the cult of the Olympic gods, and traces of it can be discerned even in the religious rites of the ancient Germans. The celebration of the spring equinox was also one of the Mithraic rites and was accompanied by bonfires and the sacrifice of a calf, or a bull, to the sun-gods.

The Mithraic influences survived in Europe side by side with Christianity almost until the third century A.D. We can still see a survival of those spring-equinox ceremonies in the German custom of lighting bonfires at the commencement of their spring agricultural work.

In about 2000 B.C. the cult of the Ram, or of the Divine Lamb, began to appear and to mix itself little by little with that of the Bull. A cycle of messianic expectation connected with the Divine Lamb sprang forth everywhere in the Near East when the point Gamma entered the constellation of the Ram. Conceptions of this new deity were based chiefly upon the proverbial mildness of this animal. For instance, the ancient Persians believed that the Divine Lamb sacrificed its life at every spring equinox so that nature might be revived by the life-giving solar rays, since on that day the constellation of the Ram, overpowered by the light of the sun, disappeared from sight as if sacrificing its life for the sake of mankind's welfare, but reappeared next day in all its previous glory as if resurrected. Again, the Jews celebrated their escape from Egypt by sacrificing a lamb to Jahve and eating it at a time corresponding to our Easter. Gradually this Easter lamb became clothed by the belief in the advent of a Messiah, and the Jewish prophets encouraged the suffering Israel by poetical prophecies concerning the Divine Lamb.

During this period the point Gamma penetrated still more deeply into the constellation of the Ram until suddenly, in the fourteenth year of the reign of Augustus, in fulfilment of ancient prophecies, there was heard from impoverished Nazareth: "Behold the Divine Lamb taking upon Himself the burden of the sins of the world!" . . . Then one day the world saw how Christ sacrificed Himself for suffering humanity.

This great event in the history of mankind occurred on the threshold of the Age of the Fish, in the epoch of the agony of the

Age of the Ram. For a long time the early Christians used the word and sign of the fish as a mystic shibboleth. As if by intention, the Greek phrase Ἰησοῦς Χριστὸς Θεοῦ Υἱὸς Σωτήρ (Jesus Christ Son of God the Saviour) gives, by the initials of its words, the Greek word for "fish", i.e. ιχθυε. Drawings of fish, the first Christian symbol, still adorn the walls of the Roman catacombs. The appearance of this symbol in about A.D. 200 coincided with the definite entrance of the point Gamma into the constellation of the Fish. Perhaps it was not an accident that the first apostles were fishermen and that Jesus said that Peter was the stone upon which Christ would found His Church. . . .

The Age of the Fish has already lasted for more than 1700 years and is now on the eve of its cosmical death. And as in the days of the agony of the Bull's and Lamb's Ages, when the voices of prophets thundered, foretelling the appearance of the Great Lamb, or the Reign of Fishermen's followers, and the Mediterranean world, feeling the approach of great events saw the birth of monotheism, or the decline of the Classical culture, so now, in our sceptical epoch of aeroplanes and wireless, there can be heard from every side prophecies concerning the coming Age of the Water-Bearer. . . . There is no possibility of foretelling exactly the moment when the point Gamma will enter into the constellation of the Water-Bearer. The fact is that "constellation" is a purely conventional and vague term which unites together a group of stars not necessarily connected in any way. Moreover, the outlines of the constellations are not strictly determined. The point Gamma, in order to find itself definitely within the Water-Bearer, will have to travel along an arc of 8° employing 550 years, and thus only in about A.D. 2485 will the Age of Aquarius begin. In this Age the optimists expect a development of occultism and mysticism and the appearance amongst mankind of many clairvoyants who will perceive higher planes of existence. Other foretellers predict the beginning of an Age of Theocracy, but the pessimists, on the contrary, affirm that faith will undergo a great crisis. This lack of faith will provoke profound social disturbances. The mediaeval occultists Malachias and Nostradamus both foretold great misfortunes for the end of the Age of the Fish which will witness the upheaval of the lower and uncultured classes of the population. Perhaps the role of ancient barbarians will be fulfilled by communists, anarchists and other similar destructive elements of the present-day States.

Psychology and the Rays

By Vera Stanley Alder

(Author of *The Finding of the Third Eye*.)

The psychology of man according to the ray upon which he is evolving is a subject for research which is still very much in its childhood. Miss Stanley Alder deals interestingly with the essential qualities and attributes of each ray, believing that the deepest and truest analysis of any living being must be through an understanding of the particular ray interplay to which he is subject. She thinks that this will possibly constitute the psychology of the dim future.

A STUDY of the Rays must necessarily be an undertaking in which subtle discrimination and intuition play a considerable part, since they are the invisible roots of all forces.

Whereas the science of astrology deals mostly with the tangible planets and their definite chemical radiations, an effort to understand the Rays requires an interpretation of the mighty forces behind those planets, of which the latter are only partial physical manifestations.

Just as the psychic centres, or chakras, of man are little swirlings through which powerful force is concentrated into the physical matter of human endocrine glands, so also are the planets comparatively tiny physical manifestations of powerful forces concentrated into and through them from inconceivably vaster realms.

Various of our scientists have suggested that the solid atom is something in the nature of a vortex caused by the concentrated pressure of certain forces or energies. They associate those energies with the ether, and hint that the latter may in reality be more 'solid' than that which we know as matter. By applying this postulate to a larger scale we may consider the planets as vortexes of a kind also, and the vast pressure of forces which set them whirling as the actual potent "solid" states of being.

These forces are known as the Seven Rays of Manifestation.

The rainbow and the prism present us with a helpful simile

of the manner in which the one great white light, or Ray of the Deity of this solar system, is split up into its seven colours, subsidiary rays or aspects, forming the medium of expression for those great builders, the Seven Spirits Before the Throne, with their physical embodiments, the seven sacred planets. These inconceivable Beings continue the process of further division in endless variations, thus creating all that exists within the solar system.

Every thought, every pattern, every living creature, therefore, is an expression, primarily, of one of the seven Rays. Its complexities are due to the secondary interplay of various of the other Rays. These seven creative forces, the "Seven Breaths of God", play throughout life, throughout space and throughout time, like giant threads on a cosmic loom, which appear and disappear, mingle and mix to form unending changes of design.

There is only space here to give a slight indication of the Ray attributes. Such a list can, of course, be enlarged upon *ad infinitum*.

According to the information at present available, the First Ray embodies Will, or Power. This quality manifests either as leadership or as the destructive force which breaks down old and worn-out forms to make way for the new. A human being expressing this Ray will possess governing capacity, fearlessness, strength and the pioneer spirit. If, however, he succumbs to the negative aspect of this force he will be proud, ambitious, despotic and of a fiery temper. The First Ray is intimately connected with the Sun, and its colour of manifestation is said to be orange.

Ray Two is the Ray of Love-Wisdom. It expresses that force which holds the created universe together through attraction, thus developing the wisdom of understanding. Among men it produces the ambassador and mediator. Its highest qualities are calmness, endurance and intuition. It gives the power to blend and synthesize various aspects of life and varied personalities. On the negative side its potential wisdom will be reduced to an abnormal interest in study, with a corresponding coldness and indifference to "real life". The planet with which this Ray is associated is said to be Jupiter, and its colour indigo.

The Third of the primary rays develops self-expression, giving us the man who has learnt to use the higher mind. He is the abstract thinker who delights in the philosophies of life and is

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brimming with ingenuity and ideas. Usually he lacks the practical equipment with which to carry them out, and in spite of his patience and sincerity he may be very unmethodical. If negatively polarized he will show intellectual conceit, inaccuracy and criticism. The planet influenced by this Ray is said to be Saturn, with black as its exoteric colour.

The Fourth Ray expresses harmony and beauty. However, as perfect expression is only brought about through the balancing of opposites, much preliminary discord and struggle is associated with this phase of development. The man on this Ray is very dual. He strives for beauty throughout his life. He inclines to generosity, extravagance and impulsiveness, and alternates between laziness and energy, until his consequent sufferings enable him finally to adjust and harmonize his living. His negative side includes worrying, self-centredness and sensuality. The Fourth Ray is said to have produced the planet Mercury as its physical-plane channel, and cream as its colour of expression.

Ray Five develops the lower mind, giving us the practical scientist. Here we find extreme, almost wearisome, attention to accuracy in detail, great perseverance and a strict sense of justice. The human and dramatic qualities are rather missing, and in a negative type there will be a lack of awe and reverence for the divine aspects of life, and a certain narrowness of outlook. Nevertheless, much brilliant and valuable work is done on this Ray. It is said to function through Venus, with yellow as its exoteric colour.

The Sixth Ray expresses Devotion and Idealism. It produces the man who is either a potential saint or fanatic. His reactions are personal and emotional. He must have a being or a cause on which to lavish all his burning ardour, and besides which nothing else in life really counts. He has not much practical capacity, but can be a fiery orator. He is utterly single-minded. In a negative type loyalty and tenderness will degenerate into jealous love, partiality and dependence. The planet of this Ray is said to be Mars, and its colour red.

The Seventh Ray is fundamentally that of Magic, or the controlling of the elements and forces of nature. It expresses this capacity firstly in a love of order and ceremony. It produces the presiding official, whether priest or general, the man who has a genius for organization, and for whom such things as genealogy,

rules of precedence, and the order and pattern running through all phases of life are of paramount importance. Such a man can be the soul of courtesy and hospitality, except if negative, in which case formality, pride and snobbery will outweigh the finer qualities. The planet of Ray Seven is the Moon, and its exoteric colour is white.

The correctly balanced interplay of all of the Seven Rays will finally produce perfection, resolving both solar system and man back into the white light of unity once more.

The study of psychology according to the Rays is a deep one. Even so, it is more satisfactory than the complicated labyrinths of guesswork which constitute the media of the old-style psychoanalysts. Through practice and research an enormous array of characteristics and activities can be collected, docketed and mentally pigeon-holed to the Seven Rays, resulting finally in a lucid and workable knowledge of the subject. Each human being is a composite creature, the result of the efforts of the soul throughout long ages to build with the particular ray constituents at its disposal. Therefore the deepest and truest analysis of any living being must be through an understanding of the particular ray interplay of which it is a manifestation. This, I believe, will constitute the psychology of the dim future, and by that time the sensitivity of human beings will have increased to the degree where they can observe the Ray patterns at first hand.

Meanwhile a tentative beginning can well be made through a theoretical understanding of the essential qualities and attributes of each Ray, in both their positive and negative aspects, and a recognition of those attributes as they play through the object of our observation.

It must, of course, be understood that each of man's seven vehicles, or bodies, is developed separately upon one or more of the Rays, this allowing for unending variations and combinations. Although the Monad, or ultimate Divine Spark of every human being is upon one of the three primary Rays, it is said that a man may not know his own Monadic Ray until he has attained a certain state of consciousness or initiation.

In the average man, his Personality Ray, his Mental, Astral, and Physical Rays all influence him fairly equally. As, however, character is built, the man grows a strong personality, until finally his Personality Ray controls and dominates the lower

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three. We then have a strongly egotistical type, capable of making its mark in contemporary affairs. As the man continues to evolve, and his higher self develops, there ensues a battle between the ever-strengthening Soul Ray and the Personality Ray. When this bitter struggle is terminated the former has achieved domination. The final stage is reached when the perfected man has subdued his entire make-up to the rule of the Spirit, his Monadic Ray. He then functions from the realm of wisdom, and understands his exact place in the scheme of life.

It is said that the mental body of every human being is usually coloured by the Rays One, Four, and Five, one of them predominating. The Astral body is conditioned by either the Second or Sixth Ray, while the physical body is built upon either the Third or Seventh of the Ray influences.

The intricacy of the subject is not too staggering when one remembers its wide and all-embracing application. There is also an added interest for those who care to work out the analogies existing between the teachings of the Kabalah, or Numerology, Astrology, and even of scientific Palmistry, with that of the Seven Rays of Manifestation. The student who undertakes this study can feel that he is a pioneer in the elaboration of theories which will have become accomplished facts during the development of the Aquarian Age. The thrill of discovery will be his as he traces the Rays, living threads of constructive force, as they have played throughout the great panorama of creation, weaving their way in and out of history, producing their recognizable effects and influences, balancing one phase with another, building up, breaking down, remodelling, working together with secret inevitable purpose towards the consummation of the hidden Plan.

BOOK REVIEW

AFRICA EMERGENT. By Professor W. M. Macmillan. Faber. Price 15s.

ONE is hardly justified in reviewing this book at length in an occult journal, since its only connection with occultism is in its passing mention of African witchcraft and magic; it is nevertheless a book strongly to be recommended to every person interested in the English colonies and colonial development in general. It must be regarded as a staggering indictment of maladministration of the natives, and should be read by every person with a conscience. Professor Macmillan writes restrainedly, his facts speak for themselves.

C. W. P.

The Eleusinia—(Continued)

Communicated through Geraldine Cummins

In a previous number of the "Occult Review" were published a number of answers received by automatic writing through Miss Geraldine Cummins to questions put by the Rev. A. H. E. Lee, M.A., regarding the rites practised in the Eleusinian Mysteries. Here is a further set of questions and answers given and received, at the same time making clear much symbolism which hitherto had been obscure. It might be interesting to note that the "intelligence" replying to the first two questions claimed to be a Greek philosopher answering to the name of Phylloxes.

"WERE the pigs driven by candidates to the sea supposed to represent their imperfect human nature?"

The pigs driven into the sea symbolized all the vices and animal nature of the candidate. The act of driving them involved the casting out of the will to power over material things so as to reserve all the natural power for mental and spiritual adventure. This act also symbolized that process whereby the candidate was able, in certain rare cases, to travel in the phantom body, or etheric ghost, visiting distant countries, Hades, and other worlds. But driving the pigs also suggested the rebirth of the man in this earthly life, for the candidate's ambition was essentially to become a new man, not controlled by the body, no longer its victim but its master.

"Was the doctrine of reincarnation taught or suggested?"

The doctrine of Reincarnation was taught, but not to novices, nor was it of the kind accepted by Easterns. The latter was brought to Greece before any history was recorded of which you have knowledge, and was cherished for a time by the first Mystery Worshipers. But, seeking divine revelation, the "travellers in Eternity" (as certain initiates were called) voyaged through the lower and upper ether. Their method was to sink into a deep trance and cast themselves from the shore of their little planet

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earth. In time they brought back the treasure desired and learnt that souls of men do not reincarnate as the Easterns suggest. The man Homer did not return to earth, but the child of his spirit returned. Homer himself only returned in the sense that all the acts and emotions of that spiritual child were known to him and experienced—but not as keenly as if he lived the life of the returning soul.

Many millions of undeveloped human beings have lived and passed away on your globe; they return to earth, and may be placed in one class as beings who lived only in and through their physical bodies. They had no developed conscious mind, or were condemned to return again and again until mind and individuality had developed. But the average intelligent Greek of my time did not reincarnate, but followed the law that applied to Homer. His life on earth made the fate of his "child", who was in character similar to himself, and the task of the new being was to overcome the weaknesses of the parent. If he failed it reacted on the father who had to receive and absorb this child returning from earth and in travail of mind and spirit beget another. If this other emerge triumphant from the stress and strife of earth a perfected character then he was not absorbed but became a new creation. The father had made a new soul. But from each child sent thus into the world came an enrichment of experience whatever the failure in that life. The failures of such spiritual children on earth explain why there seems so much repetition in the history of the earth.

The Messenger of a Hierophant of Eleusis in its great days speaks. The Goodwill of the gods be yours.

"Can you give the explanation of the quotation from Clement of Alexandria, 'I fasted. I drank the Kykeon. I took from the Basket and put into the Chest. I restored from the Chest to the Basket'?"

The candidate who successfully passed through the initiatory stages had to face further tests. During the last days of winter and the first of spring, some forty days he fasted, only eating enough to keep his body alive. During this period he meditated and then, three days before his symbolic resurrection, there was a feast for him and the chosen. He then drank of the blood of the grape mixed with his own blood, to which was added a mixture made of certain herbs. He gave of this drink to those assembled. Then, before a little fire burning below an altar, he knelt and prayed

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for strength. Afterwards he took up certain symbols representing his past, his fate, his character, his now dead and unregenerate life : these he placed in the chest. Then, bowing his head and repeating certain words of cleansing, he restored from the chest to the basket those symbols representing his fate, character and nature. He murmured over these certain words, and cast over them a powder of herbs representing the cleansing that comes through the spirit of grace. The symbols of his past and unregenerate life he cast into the flames of the little fire burning before the altar.

Afterwards he was left in darkness bound to the balance of the universe, which was a cross made of cedarwood.

While lying on it he sought again to go out in his etheric double, making now strange journeys in space and time—suffering terrors while the attendant officials caused at intervals awful sounds to be made. There were at times brilliant illuminations, then darkness again, deep and impenetrable, or starry lights would be seen twinkling in the darkness. The pageant of chaos and creation were enacted during that period while the candidate lay thus on the balance of the universe. He did not always endure to the end, and if he prayed for release he was released, otherwise there came a time when he relapsed into unconsciousness, upon which his thongs were removed and his body taken to the darkness of the Grotto.

There is in your age, as in every age, the standardized automatism whom you call, perhaps, the man in the street—an individual who never thinks for himself or, rather, out of his integral self, but is just a reproduction of the forces and conditions of his age. He, and his million kindred, are merely the same as stamped coins, all bearing the insignia of their country, all similar, some just a little more worn than others but in all that matters, identical. The danger for such, our Hierophants recognized, was eventual annihilation ; for such beings did not seek to summon their divine self, but remained shallow, superficial, the creation of the flux and flow of their time and therefore, being transitory, they must, after a short sojourn in Hades, disintegrate and no more be—their psychic particles, as well as the material particles of their bodies, merely entering into the composition of other life that endlessly beat and break upon the shores of your world within the regular rhythm of your earthly time.

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Of course there were many hundreds of ordinary men and women who were Mystery Worshipers and who remained transitory beings—almost as ephemeral as butterflies; indeed, the greater number did not belong to those who entered into the inner circle and sought rebirth. They, the common men, were content to take part in the joyful processions, in the mass ritual, and trusted that those of the inner circle would preserve, shelter, and protect them from the Mysteries of Eternity, from the anger of invisible powers.

The candidate was mystically married to Persephone, and it meant life through death: a death of the old nature, its vices and failings. Marriage with Persephone indicated, symbolically, a rising into immortality. The Pastos was the tomb and the ceremony which took place after those already described was the ritual attached to the later stages of development. The outward ritual might be perceived by worshippers, but the true inner initiation was only witnessed by a few.

But, as I have told you, many are called and few are chosen. The candidate thus mystically married in that ceremony symbolized rather, I should say, the hope of immortality. He did not always succeed in the various initiations, and in case of failure he was regarded not as being denied immortality but as having perhaps postponed the assurance of it. Later in life he might try again or he might wait for the processes of reincarnation, and hope that in another life on earth he would qualify for immortal life, for existence that was eternal in regard to the indestructibility of his essential self.

The maid Persephone, with due ceremony, presented the candidate to Mother Demeter. The maid wore white and carried white flowers. This symbolized purity of purpose, integrity. The Mother received the candidate who knelt before her and made the signs of reconciliation—also the signs for the binding of the candidate and for his loosing in connection with one period in the year.

Then finally, to the sound of music, they proceeded to the Altar, and the two, the candidate and Persephone, bowed their heads to the ground before the god and goddess. The music ceased and Demeter uttered the old pledge of the renewal of life in the seasons, the pledge of fulfilment, the assurance that the world, or, as in this case, the soul of the candidate, would not be anni-

hilated by death. There was always the conviction that those people who did not worship and go through certain rites in the curriculum of the Mysteries were liable to be disintegrated psychically as well as physically, after death. So this religion could, according to belief, bestow on the successful candidate the assurance of immortality, and bestow on the candidate who failed or could not face the severe inner initiation at least the assurance that he or she would not be psychically disintegrated soon after death, but would be reborn again and thereby have another opportunity for qualifying as an immortal.

The "Ear of Corn" shown by the Hierophant showed the spiritual child resulting from reincarnation and signified spiritual responsibility—our responsibility for the one born out of our soul. For we of the inner circle believed that just as a woman carries her child in her womb, so the remarkable and outstanding human being carried a spiritual child in his soul.

There were two kinds of worship in connection with the Mysteries. The people who were not initiates practised various rites, went in procession on certain days and looked to the initiates, the children of the Kingdom, the Society of the Elect, to watch over their well-being and make easy their road. These chosen ones had been through all the ordeals and had journeyed out into the far reaches of eternity. They were revered and their word heeded. They lived out of the ordinary world as far as possible. They were not spoken of and nothing was written on parchment about them, for that would have been deemed unwise and likely to bring misfortune.

"Can you give an explanation of the sacred meal in the grade of Epoptes, 'I ate from the drum, I drank from the cymbal, I bore the basket beneath the Bridal Chamber.'"

Music, which is the symbolical earth representation of sound, is represented here by the drum and cymbal. Eating and drinking from them meant, for advanced initiates, the renewal of life, the maintenance of it as preserved by etheric sound. To the worshippers of a lower grade it had a vaguer meaning and to them the act was all part of the ceremony of rebirth and resurrection. The candidate carried within the "basket" the symbol of life—continuance in a new form. He went to the sound of chanting at the head of the procession beneath the inner chamber. And he took seed from the basket and scattered it on the ground,

Physical and Pranic Worlds

By Felix Guyot

(Author of *Yoga ; The Science of Health* and *Yoga for the West*.)

In a previous article M. Felix Guyot clearly set forth the difference of conceptions held by Eastern and Western schools of thought in regard to the nature of Prana. In the following article he shows the close relationship that exists between the Physical and Pranic world, and how greatly dependent we are on this Pranic world for our physical well being.

UNDERSTANDING the fundamental differences that exist between the Oriental and the Western viewpoint, I think that no confusion could possibly arise when we speak of both the Physical and the Pranic World as realities existing without, and independent of, our Thought, since we are used to such a conception of the universe, bearing only in mind that we are merely accepting a conception of "Illusion" in order to grasp better the purport of our subject.

Since the Pranic World and the Physical World are both products of the same creative thought, it naturally follows that there must be a very close relationship existing between the two. It is a relationship which is not entirely reciprocal, though, if it is true that nothing exists in the Physical World that has not its counterpart in the Pranic World, there are, however, things on the Pranic Plane which do not find any counterpart on the Physical Plane. This, moreover, is quite comprehensible. Creative thought does not always run to the extreme limits of its expansion does not always attain the external sphere, but, in the case where it does attain the latter, it must of necessity traverse the intervening concentric spheres in order to do so, must traverse the distance between the central point and the outermost sphere. Therefore everything existing on the Physical Plane exists of necessity on the Pranic also, though not all that exists on the Pranic Plane exists on the Physical.

The central point, the Thinking Ego, the origin of these successive expansions, holds in its essence all that is possible, though at each stage in the creating of the concentric spheres

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only so many possibilities are realized, with the result that the outermost sphere, the Physical World, is the poorest in realized possibilities. Its neighbouring sphere, the Pranic, is richer in this respect, and we find a host of possibilities in a state of realization therein which are not, and never will be, realized on the physical-plane.

Taken as a whole, the Pranic World corresponds to a phenomenon of a general order, the explanation of which Science has ever sought in vain to find in the realm of physical things, and the explanation of which Science will never succeed in finding so long as it confines itself to this limited domain—that phenomenon is Life itself. The Pranic World comprises the vital equivalent of all that exists in the Physical world, of all that has ceased to exist therein and all that still does not exist therein, and even of elements which perhaps will never exist therein. All our simple bodies, metals and metalloids, have their living counterpart in the Pranic World as has also natural energy in all its forms—light, heat, electricity, magnetism, etc.

Since nothing is that has not Prana, it follows that the familiar distinction which we make between animate and inanimate objects does not exist in Yoga Cosmology, since everything is living and so bodies may only be classified into non-organized and organized bodies, the latter comprising vegetable life and animal life, man inclusive. These physical organisms have, therefore, their corresponding Pranic organisms.

This brings us to the point of chief concern for us, since, for Man, the most interesting subject of study to be found in all Nature is Man himself. Man's material body, that revealed to us by the senses, has, therefore, its Pranic double. Because of the very hazy and naturally incomplete impression to be gathered of the Pranic World from metapsychical experiments, we generally imagine the Pranic body as a sort of amorphous mass of fluidic substance. Such, however, is not the case. The Pranic Body is composed of elements as widely different as, for instance, the cells of the liver and the corpuscles of the blood are on the Physical Plane. The Pranic Body too, like the physical body, is an assemblage of organs, chief among which are the Chakras, which are linked-together by a quantity of canals called Nadis, along which the Pranic fluids and forces circulate. This network of Nadis might be compared to the network of nerves

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or to the blood-vessels of the Physical Body. The growth and upkeep of the Pranic Body is carried out in precisely the same way as with the Physical Body, that is to say, by the constant interchange carried out with its world, which, as we remember, is a Pranic World. In short, the Pranic Body breathes and nourishes itself, assimilates and disassimilates. The Pranic substance of which it is composed is constantly renewing itself, just as does the physical substance of our physical body.

Western spiritualists frequently compare the physical body to a cloak in which Man, or rather the Spirit, clothes itself at birth and casts off at death. This comparison is ill-adapted to the Yoga conception of life and death, however. We should first have to define what we conceive as "life", and what we mean by "death", since death, in all the finality with which we regard it, does not exist in Yoga Philosophy. To better explain myself, I shall resort to a comparison which, if one does not exact too precise an interpretation, illustrates rather well the fashion in which the Yogi conceives of life and of death. Imagine a whirlwind on a dusty road. At first it is invisible, but gradually, as it progresses and gathers in force, it sweeps the dust along and up and thus renders itself visible. The grains of dust keep falling to the ground to be immediately replaced by others, though it is always the same whirlwind. This, according to Yoga, is typical of birth and life on the physical plane. Then the whirlwind diminishes in strength and is no longer capable of gathering up the grains of dust, so that the latter remain inert on the ground, and the whirlwind, though still existing, ceases to be visible, thus portraying death. It is but a comparison. In effect, Yoga conceives the double phenomenon of life and death as an expansion and a contraction. My reader no doubt knows that contemporary science is inclined to admit that the Universe is constantly passing through periods of expansion and contraction, and that if such be the case for the Universe as a whole, it is true also for the elements of which it is composed. Here is where the latest conceptions of Western Science see eye to eye with the ancient traditions of Yoga.

Let us apply this conception to Man. Birth on the physical plane corresponds to the expansion of the thinking Ego, passing from the Pranic Plane to the Physical ; Death, to the contraction or retraction, of the same thinking Ego leaving the Physical Plane to return to the Pranic. And these successive expansions

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and contractions mark the rhythm of the pulse beats of the vital stream of never-ending births and deaths.

All that precedes is, of course, of vital importance to the question, as to the rôle of Prana in metapsychical phenomena, for metapsychical phenomena merely represent one particular case of the application of the general laws which govern the Physical and the Pranic world alike.

The majority of extra-normal phenomena, be they spontaneous and involuntary, or willed and artificially induced, may be explained as a momentary commingling of the physical and the pranic worlds, as an overlapping, an accidental overflowing, of the one into the other. Our worthy forefathers used to say that Nature never proceeded by leaps and bounds, and this ancient maxim still holds good today. No gulf lies between the Pranic world and the Physical; there are no impassable chasms separating the two. The only line of demarcation is so faint and ill-defined a one that the violations of its frontiers, to use an expression from contemporary politics, are continuous, though they mostly pass unperceived.

How, after all, could it be otherwise? Do they not, the Pranic world and the Material, partake of the self-same nature? Are they not, the one and the other, the creation of the same Thought, having no substantial reality whatsoever outside of this Thought? If they differ, it is only in the degrees of the expansion of the creative mind, which in one case crosses their common frontier and in another stops just short of it.

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[The name and address of the writer, not necessarily for publication, are required as evidence of bona fides, and must in every case accompany correspondence sent for insertion in the pages of THE OCCULT REVIEW.—Ed.]

REPLY TO BLAVATSKY RUMOUR

To the Editor of THE OCCULT REVIEW

SIR,—This rumour of secret panels in the wainscoting at Avenue Road is only an attempted revival of a rumour scotched about twelve years ago by the late Mr. William Kingsland. It smells to me remarkably like a red herring and indicates that the adversary is at his wits' end for something to say.

We are nearing the demolition of the whole *Bunk* of the S.P.R. Report and may expect to see the most desperate clutching at any straw to prop it up. All will be of no avail, for the vindication of Madame Blavatsky is certain.

To quote the *Pioneer*, Lucknow, a big secular paper: "Mrs. Hastings has made out a shattering case against Madame Coulomb." The first batch of the famous fraud letters have been proved, by date, place and circumstance, to be forgeries. The adversaries—whose cunning intelligence I do not underestimate—are well aware that the holes and traps are doomed to go too. Mr. Coulomb's letter to H. P. B., then in Paris, imploring her not to take away from him the care of her rooms at the Indian headquarters, that is, not to authorize the entry of the Board of Control into these rooms, *where the hole in the wall was*—this letter proves that Madame Blavatsky knew nothing of his holes and traps. It is the letter of an oily rogue on his last desperate legs before detection (Vol. II, p. 86, *Defence of Madame Blavatsky*). The S.P.R. suppressed this letter from their report.

Even if the wealth of records available did not exist, the notion that the string of conspiratorial letters produced by the Coulombs passed through the post and escaped the vigilance of the department of the Indian Government, which had Madame Blavatsky's name on its "suspect" list, would be a camel rather too large for anyone but a dupe of the S.P.R. to swallow. The

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CORRESPONDENCE

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silent comment of the Indian Government to such stupid malignity was to invite Colonel Oleott to the Government House receptions.

I am not vastly interested in the *rumours* that workmen were *reported* to have found traps at Avenue Road. That sort of thing was good enough for the books of 1885, but it won't do today when your schoolboy, even, is an amateur Playfair and wants proof.

The proof I should want would be: (1) That Madame Blavatsky ever ordered the traps to be made; (2) That any English firm of contractors ever consented to make the traps; (3) That they ever were made. For even if they existed and were found, as the traps at Adyar existed and were found, Madame Blavatsky had nothing to do with them.

I am in London at present, and away from my library. But, as your correspondent seems rather upset, on my return home I will look up the story of the building work done at Avenue Road, merely remarking now that H. P. B. was away most of the time.

Meanwhile, rumour might get busy on the Arundales' house in Elgin Crescent, where a lot of phenomena took place, on the Lansdowne Road house, ditto, on the mansion of the Gebhards at Elberfeld, Sinnett's house, and, in short, anywhere Madame Blavatsky ever lived or stayed. Let's have the thing done in some style!

BEATRICE HASTINGS,

General Hon. Sec.

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ARE WE ALL IMMORTAL?

To the Editor of THE OCCULT REVIEW

SIR,—In the April number of THE OCCULT REVIEW Mr. R. E. Bruce tells us: "Immortality is not common to all" (p. 137), and again in a book review: "We believe that the immortal spiritual body is the reward only of the God-realized saint or Yogi" (p. 94). Yet many of us believe, with St. Paul, that "there is a natural body and there is a spiritual body". Can our learned friend be confusing the term immortality with immediate continuation of personal identity? In doubting this second premise he would be with a vast company. Is it possible that this step must be gained by identifying ourselves with the Higher Self

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within, while living on this planet ? Still the question mark can hardly be omitted. We have only to look back at our forgotten past prior to birth to know how inadequate are our minds and memory to function except on this mortal plane. Many believe that a vast majority retain or return to forgetfulness. And yet Aqazzali, the Spanish-Moorish mathematician of early Middle Ages, may be right in asking if we will wake, as we do here daily from night dreams, on the far side to our larger life and true remembrance ? While yet again other thousands believe self-identity to commence with earth birth.

" The severe testing of this planet must be to some definite purpose. May we not presume in any case that the stage to be achieved in such awakening must largely depend upon the plane acquired here ?

Nor need the mysterious caution of "Second Death" be entirely ignored, symbolized in the two pillars of the arch leading to certain Egyptian temples. One was rosy, representing man in his bodily covering reaching heavenward ; the other, black, to express man, mistaking the earth cloak for all, making of it his tomb.

Ancient Egypt found seven constituents in man : Chaut, material body ; Anch, vital force ; Ka, etheric double ; Hati, animal soul ; Bai, rational soul ; Chezbi, spiritual soul ; Kon, divine spirit. On death they believed the natural man to be born blind on the other side until the eyes of Chezbi and of Bai opened, when he could see in the world of spirit. In the *Kena Upanisad* it stands written : "The wise who have realized Brahman in all things become immortal when they have departed from this world." But this immortality is far higher than continuity (whether or not conscious). It is the liberation from all earth-binding, freeing the spirit into Sat-Chit-Ananda—Conscious-Knowledge-Bliss.

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To the Editor of THE OCCULT REVIEW

SIR,—May I enlist your kind co-operation and be permitted to ask your readers to supply certain data for the purpose of research work ?

The opinion is expressed on page 32 of *Transcendental Astrology* that a more scientific understanding of Astro-Diagnosis might be acquired by the aid of certain analyses of the name of the native. Since that was written it has been possible to examine the subject more closely.

Charts of eighteen persons, *where the maiden name of the Mother is known*, have been examined. Extracting the even numbers of the names including those of the Mother's maiden name the digits obtained provided the following striking results: In eight cases the digit is that of the planet which is the ruler of the Ascendant ; in two it is that of a planet in the First House ; in six that of a planet in *very* close major aspect to the rising degree, whilst in two instances the results are negative. The latter maps have not been rectified and there is considerable doubt regarding one of them.

Students of biology will be aware that the hereditary factors *of the body* are determined by the genes contained in the male and female chromosomes. It *may* transpire that the even numbers of the mother's and the father's *surnames* are related to genetic laws, but the examination of a large number of cases is necessary before the point can be determined. It is here that your readers could very materially help forward this very interesting research work.

I should welcome as much data as they care to send that contains the following factors and with the names in block letters :

- (1) Full baptismal or registered names, care being taken to supply the maiden surname in the case of a married woman.
- (2) The *maiden* name of the Mother.
- (3) The usual horoscopic data ; date, time and place. (A copy of the Chart where available, and time permits, would be of very considerable assistance.)
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I thank you and your readers in anticipation and will gratefully acknowledge all replies.

Yours faithfully,

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P.S.—It will be greatly appreciated if Colonial and Foreign Astrological and Occult Journals will kindly copy.—A. G. S. N.

A QUESTION OF FAITH

To the Editor of THE OCCULT REVIEW

SIR,—I believe you publish a work on Faith by the Rev. John Mallard. I should like to see or have particulars of it.

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A NEGLECTED INDIAN WISDOM

By Paul Brunton

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Yogavasishta is a Sanskrit work which has been neglected even in India on account of its immense size and the consequent scarcity of copies. Nevertheless, excerpts from it are widely appreciated and often quoted and translated into the vernaculars. It contains no less than 32,000 paragraphs, many of them being highly condensed and terse in form. It is a kind of encyclopedia containing homely illustrative stories, clever intellectual arguments, practical instructions for the Yogi student, metaphysical doctrines, and inspirational exhortations. Its style is clear and understandable, yet suffused with poetic beauty in its wealth of picturesque metaphors. The exact date of its composition is not known by scholars, but we can safely place it at a period prior to fifteen hundred years ago. It is an account of the teachings given to Prince Ramachandra of Ayodha by his Guru, the venerable sage Vasishta, just as the better-known *Bhagavad Gita* is an account of the teachings given to Prince Arjuna by the Lord Krishna.

The author of *Yogavasishta* was himself a renowned sage who lived in lonely Himalayan forests where Nature provides a fit background for those schools where both teacher and pupil regard the Divine Stillness as a prerequisite to higher knowledge.

The late Swami Ram Tirtha, a modern teacher who was widely revered in Northern India, was so enamoured of this book that he spent the last few years of his all-too-brief life on the very spot where Vasishta anciently had his hermitage, a scene of wild and majestic grandeur in the native State of Tehri-Garhwal amid the eternal snows of the high Himalayas. I have lived there too. Ram Tirtha declared the work to be "one of the most wonderful books ever written under the sun". Certainly it is unique of its kind. My own revered Guru, the Maharishee, frequently quotes from it as an authoritative text.

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Creeds and customs were made little of by the author, for he valued only the Supreme Reality which reveals itself to the subtlest intelligence alone.

The basic teaching is that Spiritual Consciousness is the only Reality and therefore the only thing worthy of a man's greatest efforts. "*The whole world does not exist except in thought,*" says Vasishta. "*It arises and exists in the mind. One knows only what has come to pass within his own experience. No individual is aware of anything except his own ideas.*" And as our knowledge of the external universe is ultimately derived from the mental impressions we have of it, Vasishta eventually leads us back to believe only in the reality of our own mental self. He then asks us to question the nature of that self and asserts that right reflection will bring us to understand it to be none other than an ever-flowing stream of Consciousness, the eternal Spirit of the religionists. He says that there are four views about the self current among different men according to their grade of evolution, but only the fourth is the final and truest view. The first is, "*I am the body*"; the second, "*I am the mind*"; the third view is, "*I am the spirit which is above and beyond the body and mind and*

* *The Philosophy of the Yogavasishtha.* By Professor B. L. Atreya. Royal 8vo. 762 pp. 22s. 6d. net. The Theosophical Publishing House.

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which is subtler than even the hundredth part of the point of a hair." But the last view, whose realization he recommends, is: "*I exist in the state of subtle etheric voidness. All that exists in the universe is a portion of myself, as waves of an ocean are of the ocean. I am the fragrance in flowers; I am the beauty of beauties; and I am the experience behind all forms.*" Those of us who have had even a single glimpse of that unbelievable state wherein Consciousness swallows up the knower, the known and knowledge itself, must testify that his description is not mere poetry but literal fact. Such is the paradox, magically transforming and peace-fraught, of the sublime experience of true spiritual self-discovery. We cannot kill the separate ego, nor negate the innate selfishness of man, do what we may, but once let us enter into the hidden centre of our being and the ego commits suicide of its own accord.

An important teaching of Vasishta is that in order to obtain Liberation it is unnecessary to run away from the world and become a monk, a hermit or a recluse. What we have to do is to change our mental attitude and to make that change habitual. Yoga is simply one of the means to effect that change, it is not a goal in itself.

Renunciation is not to be performed by some outer gesture but by inner or mental sacrifice. It is a state of heart. "*The renunciation of everything cannot be effected by giving up the home, the kingdom, or even the body. He in fact renounces all who includes all within himself. He gives up everything who throws everything in the Ultimate Cause, which is all, which is all around*", says Vasishta. He explains the stages of self-realization as follows: "*A number of cycles of birth and death having been passed through, discriminative consciousness dawns upon the mind of the individual. He begins to think that the world is unreal, without any value, and that his life is not being lived properly. He then approaches renowned scholars and studies the scriptures, Yoga and rituals. Having thus cultivated his intellect, he now begins to lead a life of solitude, spiritual practices, etc.; as a consequence the ignorance of the aspirant comes to an end and right knowledge dawns upon him. With mind controlled he comes to realize the existence of the One, partless and eternal, which is uniformly present everywhere. Then all differences have merged in the Unity. This experience is characterized by joy. Though outwardly busy and active, the traveller at this stage is quite at peace within. Then there comes a state in which there is no idea of being or non-being, self—or not—self. The aspirant is now a*"

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liberated man living here. Although not yet completely merged in the Absolute, he is merged to all purposes. Beyond that is the Ultimate Experience, the goal of all stages of becoming, inexpressible in words, yet somehow always taught. It is called Nirvana."

And with that excerpt, which I have condensed from a number of Vasishtha's paragraphs describing the path, it will be fitting to close this notice of ancient text that can be confidently recommended to those who love Indian philosophy.

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Reviewed by PHILIP S. WELLBY, M.A.

THE Yoga expounded with so great a wealth of imagery in this work* is the path by which man unites himself with Infinite Being, the Inner Path of which all special systems of the separate Yogas practised in the East are so many one-sided aspects.

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"Yoga", he affirms, "is to be undertaken for the sake of Truth itself, for the sake of what the Buddha termed 'unshakable deliverances of heart'." In these days of liberation from fetters of all kinds as regards the limitations of the past in thought, in beliefs, and even in our physical environment, the conception of a still greater liberation to be effected by a knowledge of the truth makes an appeal of compelling power. No one who is sensible of this appeal can fail to realize that in reading this work by Sri Krishna Perm he is in the way of receiving teaching of the deepest import expressed in language of unusual beauty. Such a book as this confirms in itself the reward promised in the injunction "Seek and ye shall find".

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* *The Yoga of the Bhagavat Gita.* By Sri Krishna Perm. Demy 8vo (xxx+220 pp.). John M. Watkins, London. Price 8s. 6d. net.

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sophy, or the beacons of scientific discoveries, for he that will tread the Path, the inner path of which we learn in these pages, will find the "Shining Secret". The Truth, once seen, shines by its own resplendent Light, and the man who treads the path sees for himself the Truth, not in some promised heaven after death, but here, now, everywhere, and at all times.

Finally it is laid down that the Way is taught, but each must tread it by himself. The Way is open to all, for it is written: "The same am I to all beings; there is none hateful to Me, nor dear." Once the resolve is made, *and kept*, to act in future for the higher and not for the lower self, progress is assured, and the Path which leads to the Goal—the Deathless and Supreme Eternal State—is entered upon. It is well that this book should have been published, for Yoga has been but imperfectly understood by many Western readers, and to these and others it will become a possession of surpassing value.

BOOK REVIEWS

INDIAN UNDERWORLD. By M. Paul Dare, M.A. London: Rider & Co. Price 7s. 6d.

PAUL DARE, late news-editor of the *Times of India*, commences with a lively discussion of the Indian rope-trick, of which clear and detailed accounts are supplied by some who have actually witnessed it. Among other gripping chapters are those upon "Crime and Sorcery", "Human Sacrifice", "The Magic of Images", and "Mysteries of the Serpent". But the volume as a whole resembles a thrilling romance rather than a sober narration of facts. *Indian Underworld*, which contains a varied repast, provides a magic feast rich enough to stimulate the most jaded palate.

FRANK LIND.

BIRD UNDER GLASS. By Ronald Fraser. Cape. Price 7s. 6d.

THIS novel, which is slightly reminiscent of Morgan's *The Fountain*, holds one's interest because of the author's picture of a Carthusian prior, Dom Philip, whose spiritual attainments enable him to be of considerable interior help to Marisol and "Stony" Jackson, whose business and pleasure take them to Spain before and during the Civil War.

Through the Prior's influence, this curiously ill-assorted couple are released of their emotional and intellectual inhibitions and are brought back to each other again. It is an interesting story enough, beautifully told, but there is a thinness and a lack of conviction about the portrait of the Prior which weakens it. Dom Philip's utterances, however, ring true and should make special appeal to readers of this journal.

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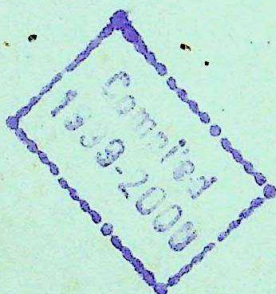
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